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11. Number of leaves in complete work

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13. Author and Date of composition (if given)

42
14. Number of Chapters

15. Remarks Vajrayāni idea on Bodhicitta, creation of Nerukar, ideology of Samputa (joining of male and female elements) etc.

July 18, 1971
Date photographed

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41 Buddhamaya ...
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सत्वाः क्षेत्रवति यदेवं कर्म करिष्यामि कल्याणं वा पापकं वा तस्य कर्मणो विपाकं प्रतिवेदयिष्यामि सर्वाविद्यहेतोरपि पापकं कर्म्मणा संस्कुर्वाति इदम्
चक्षुरिन्द्रियं॥ यान्धर्मान्पुरुषेन्द्रियाणि पुरुषेन्द्रियाणि धर्म्मान्वीर्येन्द्रियाणि समुदानयति इदम् चक्षुर्वीर्येन्द्रियं॥ यान्धर्मान्वीर्येन्द्रियाणि समुदानयति ता
धर्म्मान्स्मृतीन्द्रियेण विप्रानासयति इदम् चक्षुः स्मृतीन्द्रियं॥ यान्धर्म्मान्स्मृतीन्द्रियाणि विप्रानासयति ताधर्म्मान्समाधीन्द्रियाणि एकाग्रीकरोति इदम् च
क्षुः समाधीन्द्रियं॥ यान्धर्म्मान्समाधीन्द्रियाणि एकाग्रीकरोति ताधर्म्मान्प्रज्ञेन्द्रियाणि प्रतिविध्यति सर्वपूर्वकधर्म्मप्रज्ञावत्कथाकारी यान्तवति इदम् चक्षु
प्रज्ञेन्द्रियं॥ एतानि पंचेन्द्रियाणि पञ्चबलानि भवति॥ तद्यथा श्रद्धाबलं वीर्यबलं स्मृतिबलं समाधिबलं प्रज्ञाबलं॥ इमानि पञ्चबलानि तत्र कत
मानि सप्तबोध्यंगानि॥ तद्यथा स्मृतिसंबोध्यंगं धर्मप्रविचयसंबोध्यंगं वीर्यसंबोध्यंगं प्रीतिसंबोध्यंगं प्रश्रब्धिसंबोध्यंगं समाधिसंबोध्यंगं उपेक्षा
संबोध्यंगं विवेकनिसृतं विरागनिसृतं निरोधनिसृतं व्यवसर्गपरिणतं धर्म्मप्रविचयादिसप्तबोध्यंगानि नावयति॥ आर्याष्टाङ्गमार्गः॥ त
त्र कतमः सम्यक्दृष्टिर्यालोकाहुरानात्मदृष्टिसमुत्थिता न जीवानसत्वान पुद्गलान पाषानमनुजीनकारकानवेदका न आढ्यकानाच्छादान
वानविरुद्धनकुलव्याकृतदृष्टिर्यावन्न संसारानिर्वाणदृष्टिसमुत्थिता॥ यावन्न संसारनपरिनिर्वाणदृष्टिसमुत्थिता॥ इयम् चक्षुः सम्यक्

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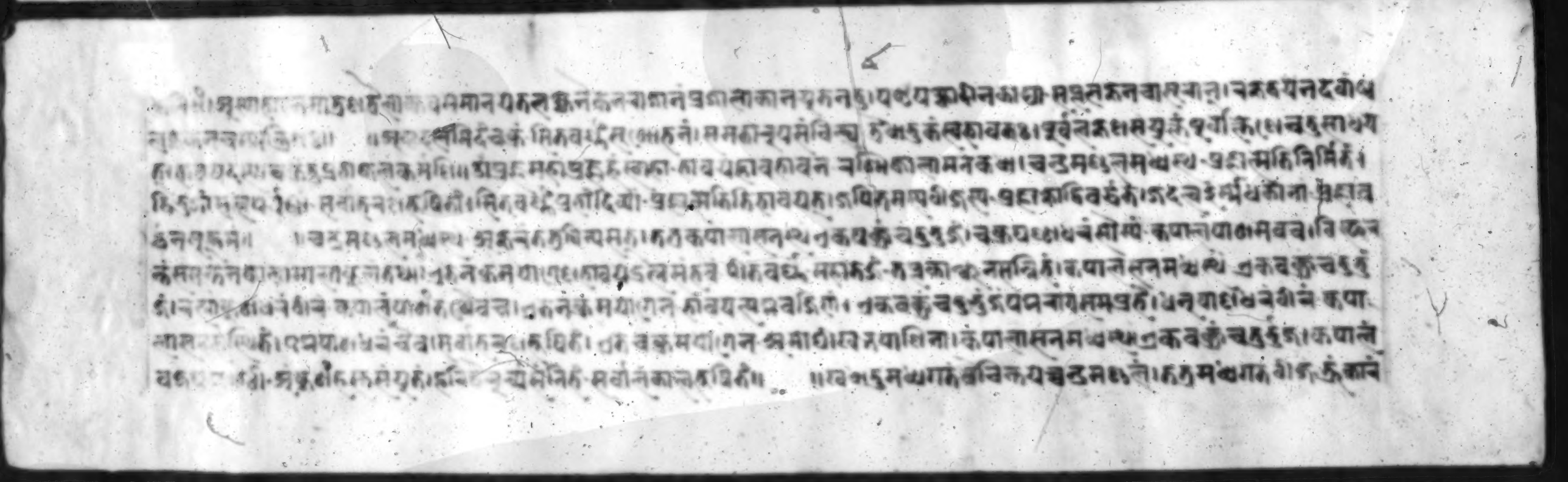
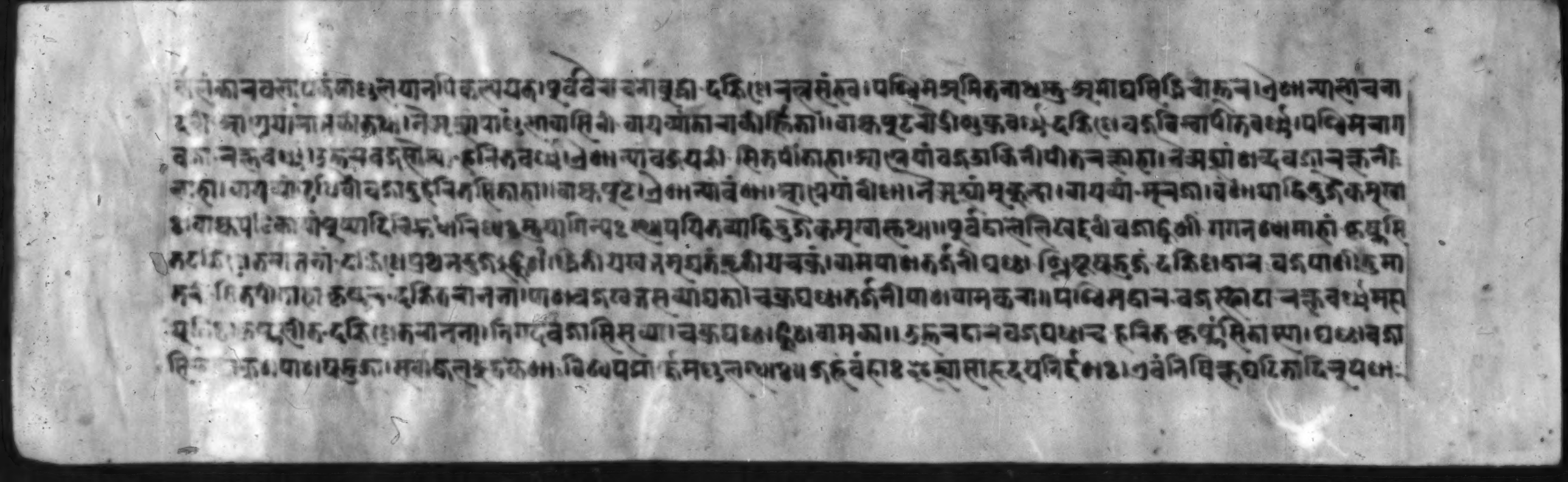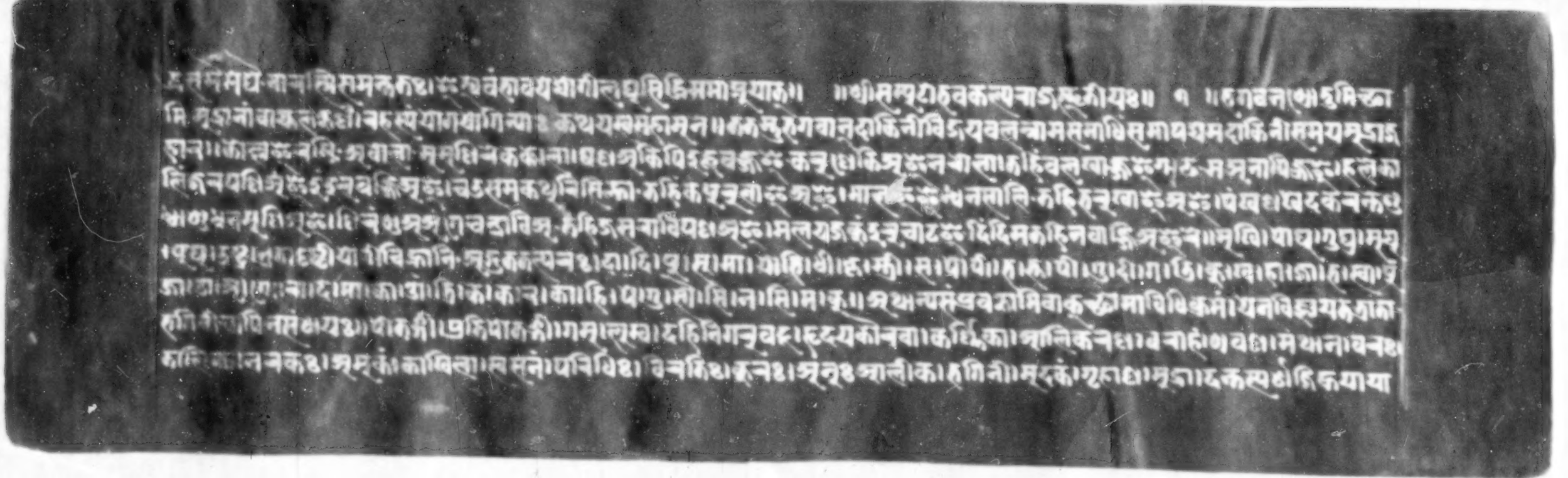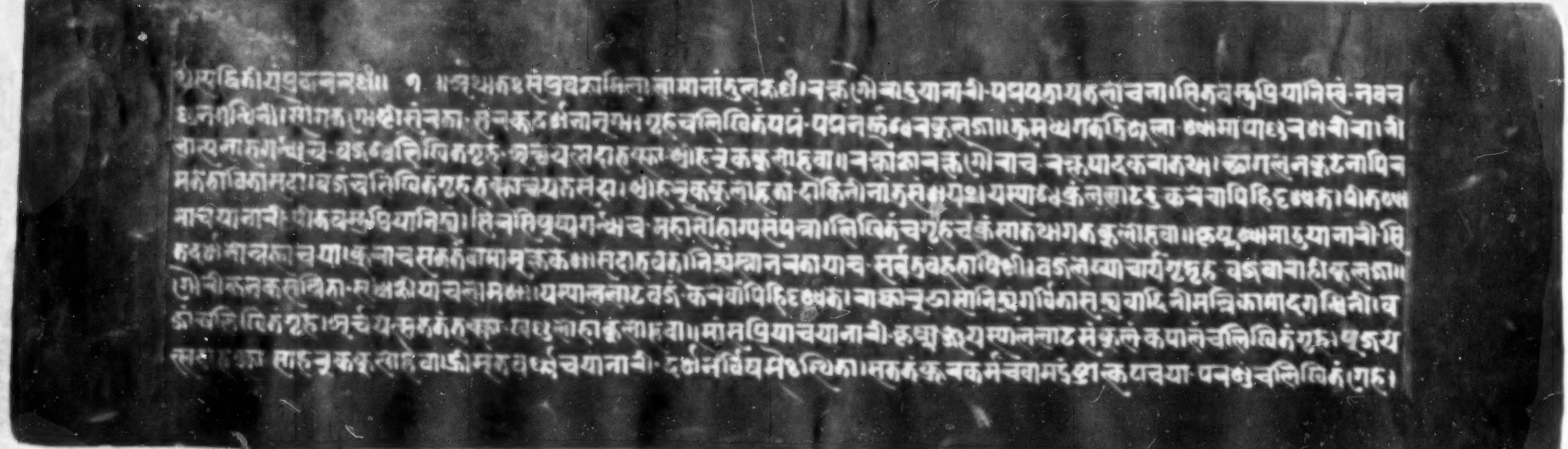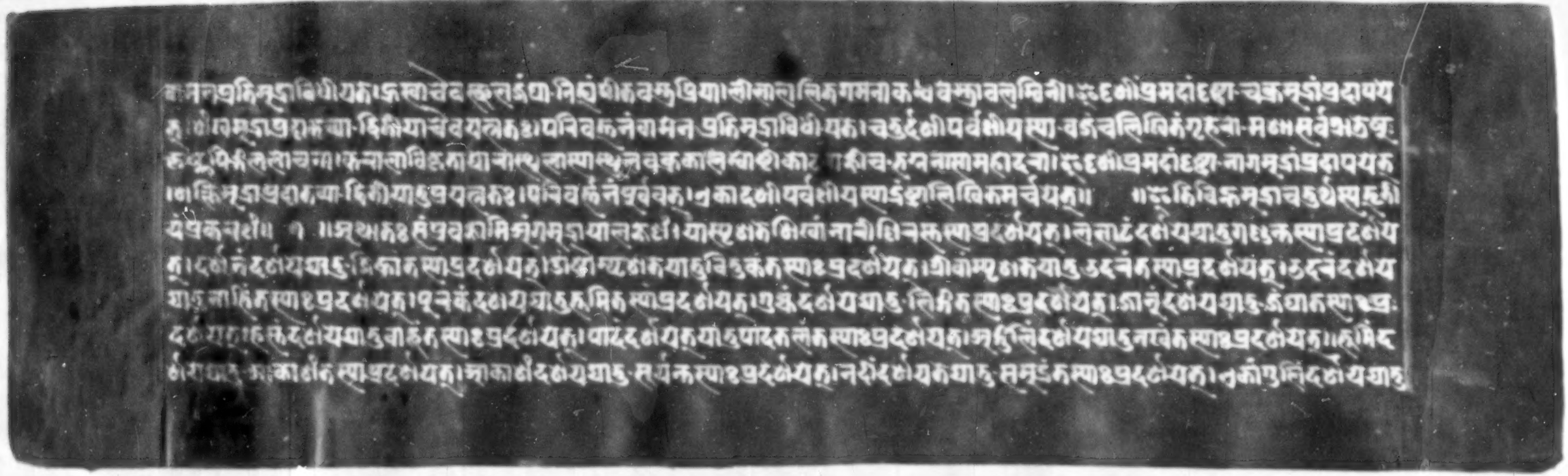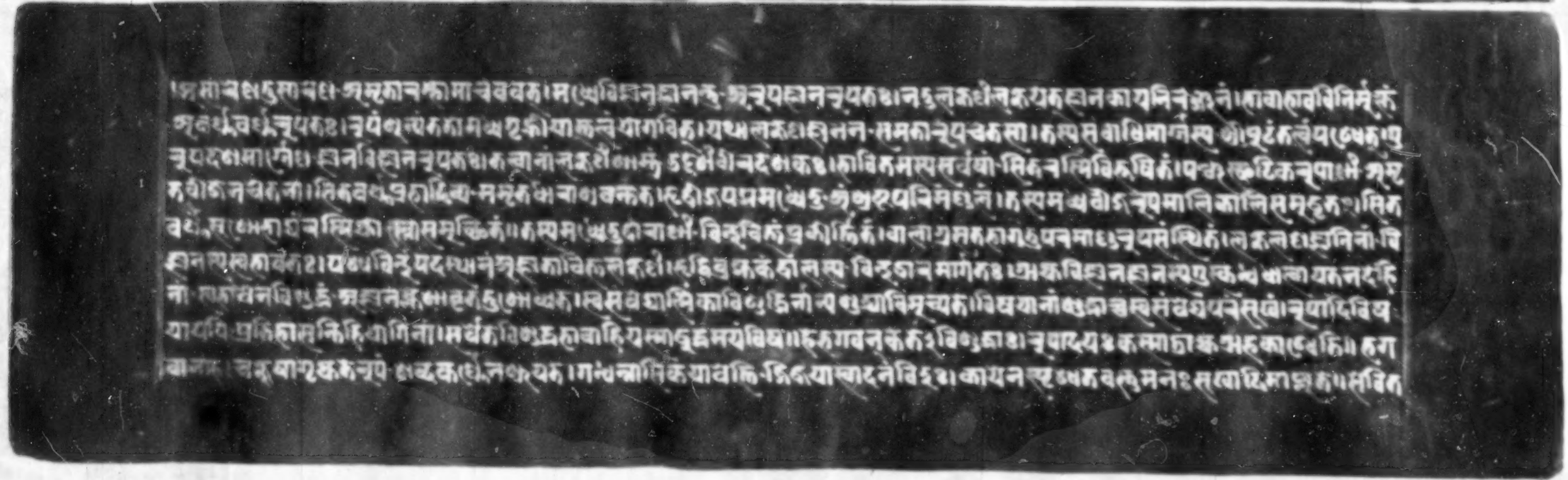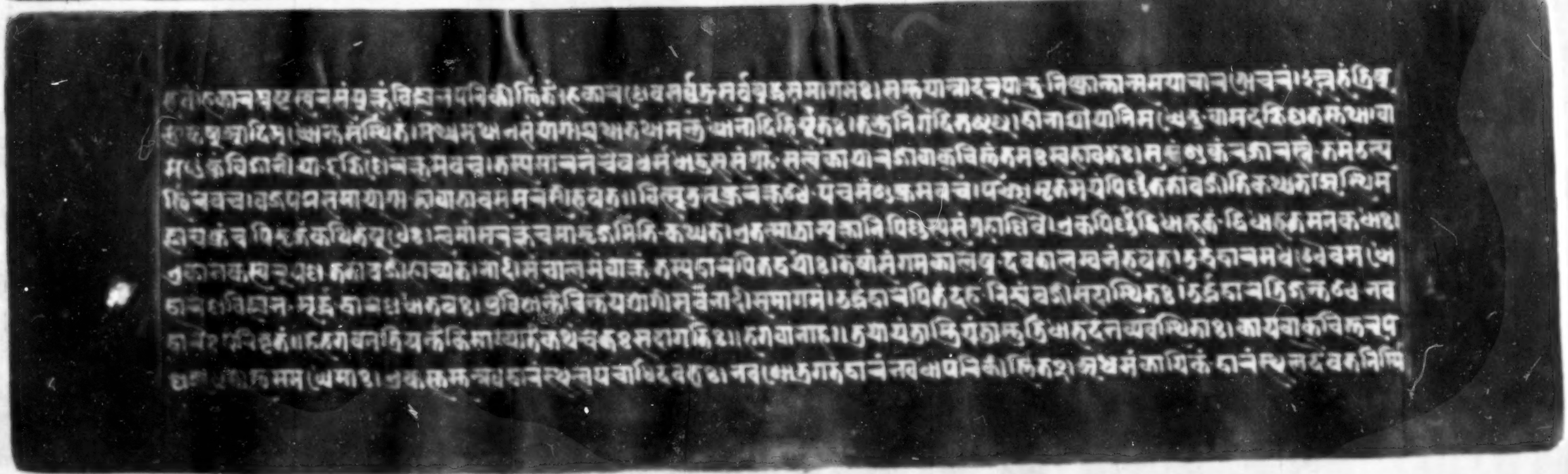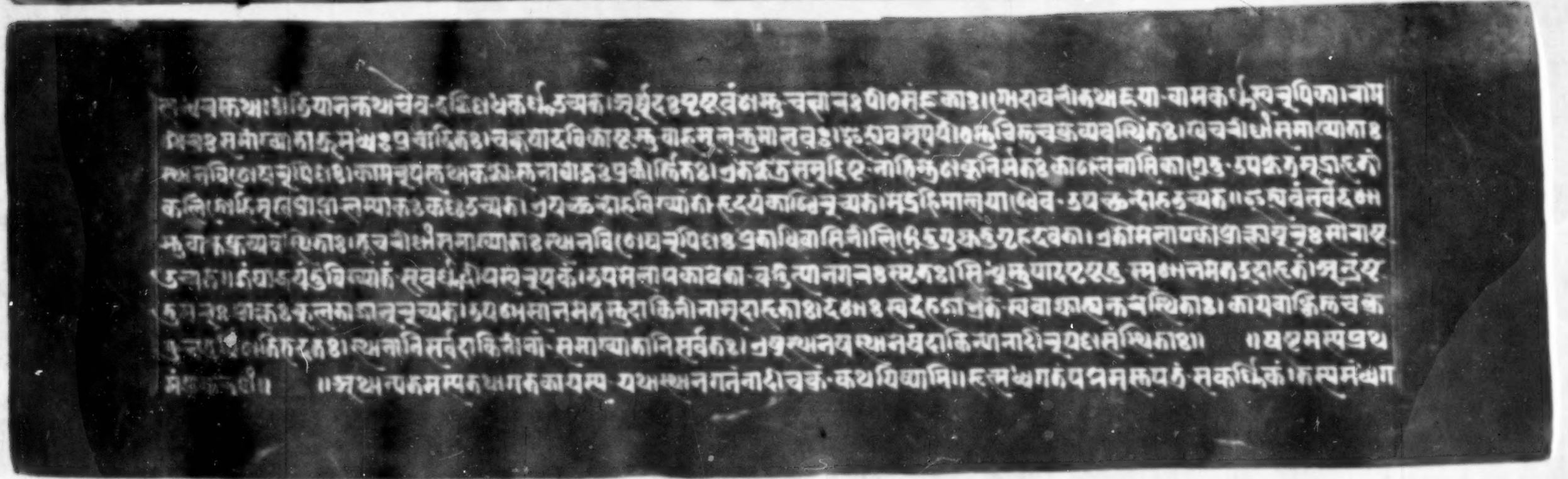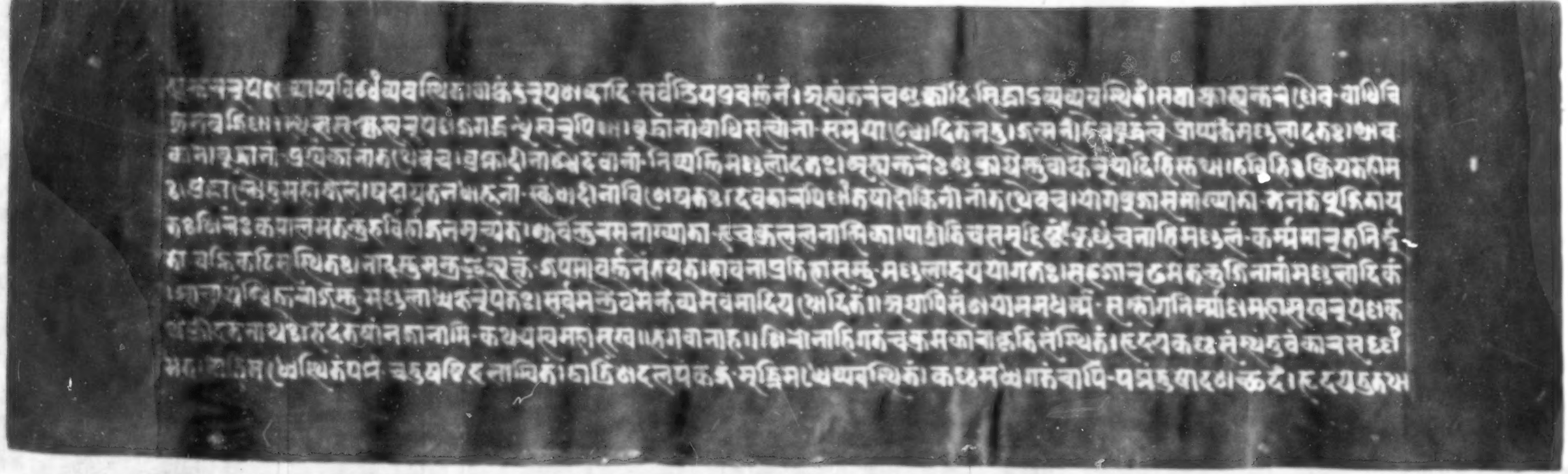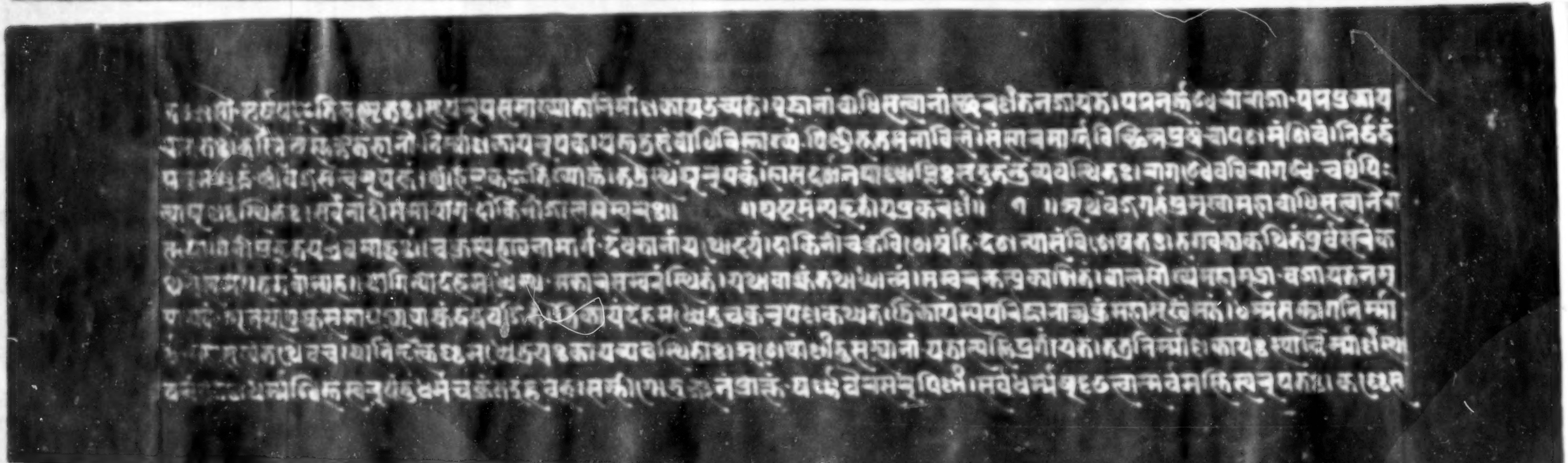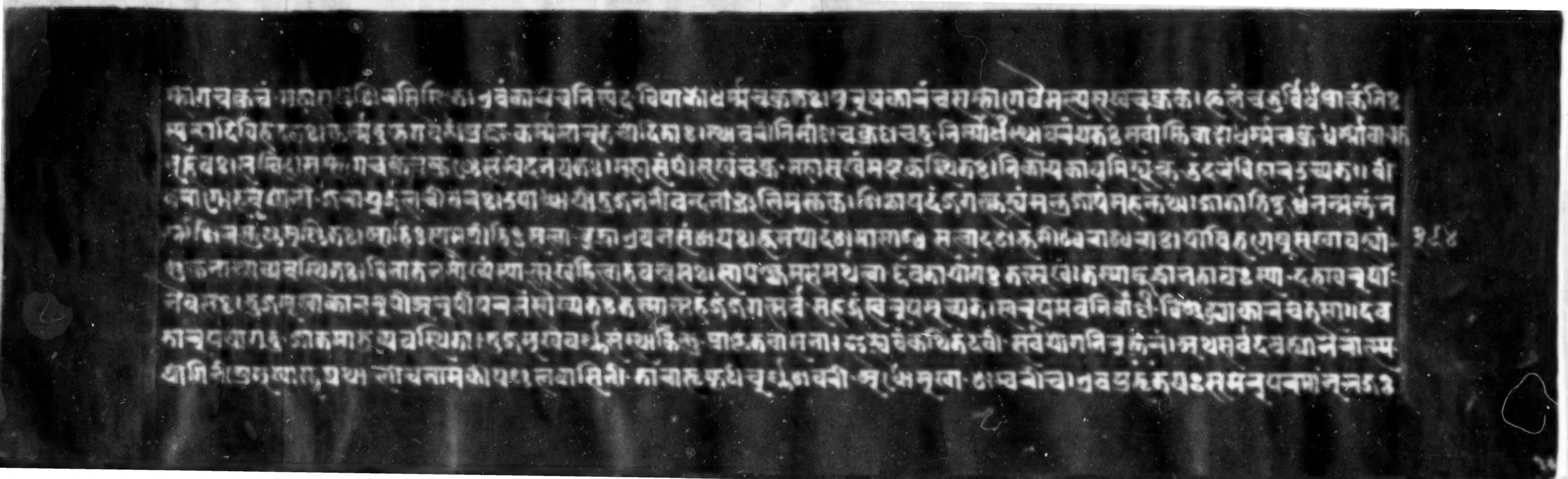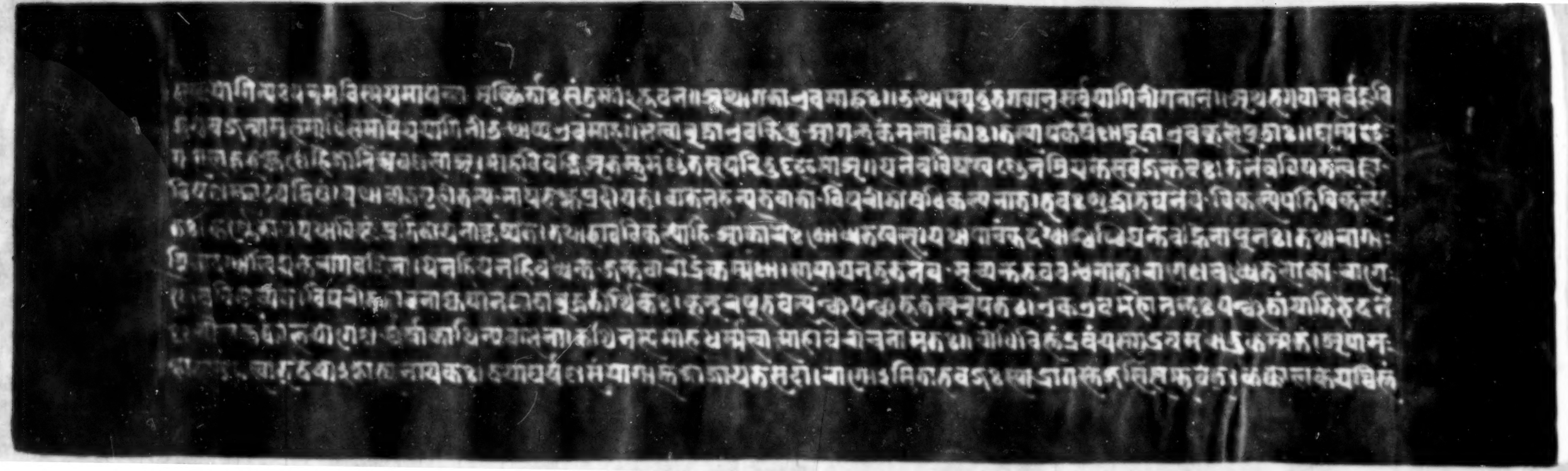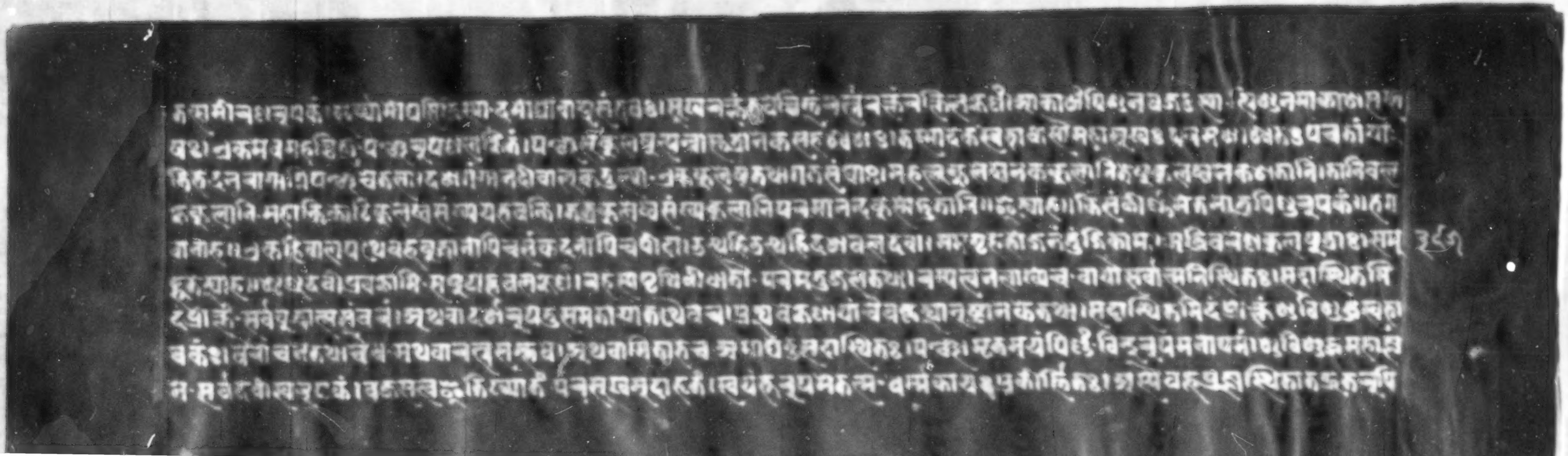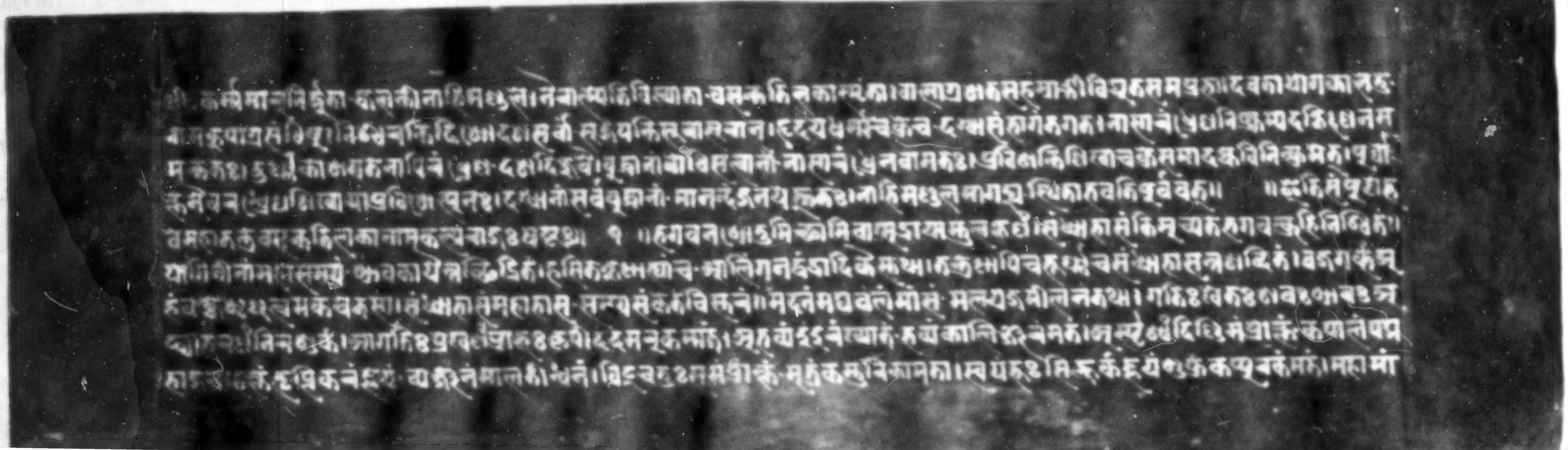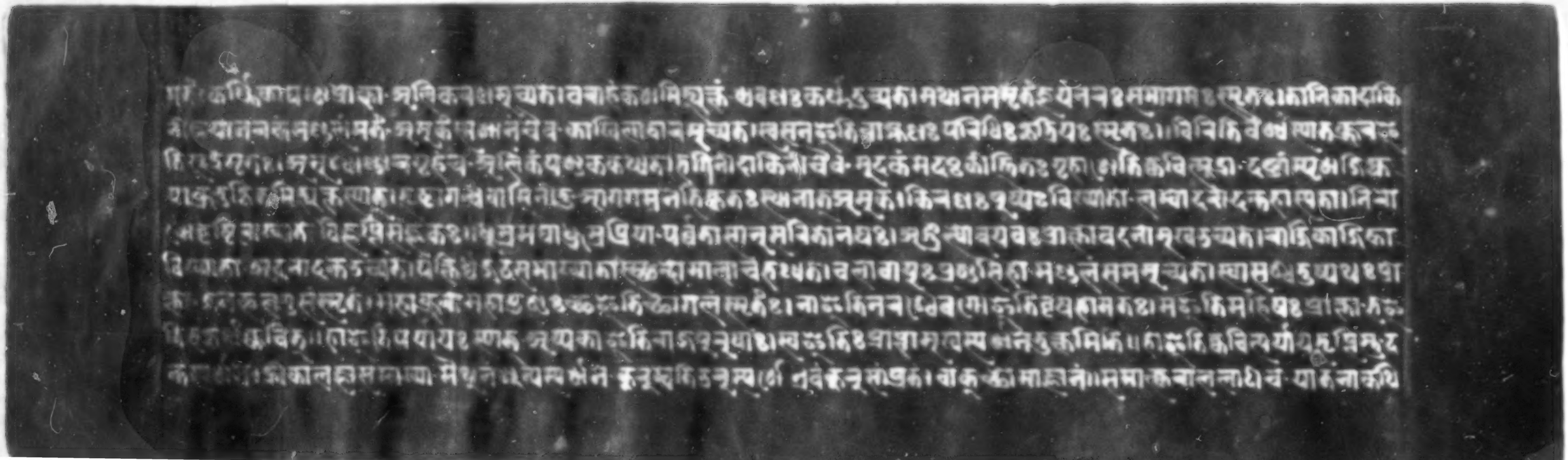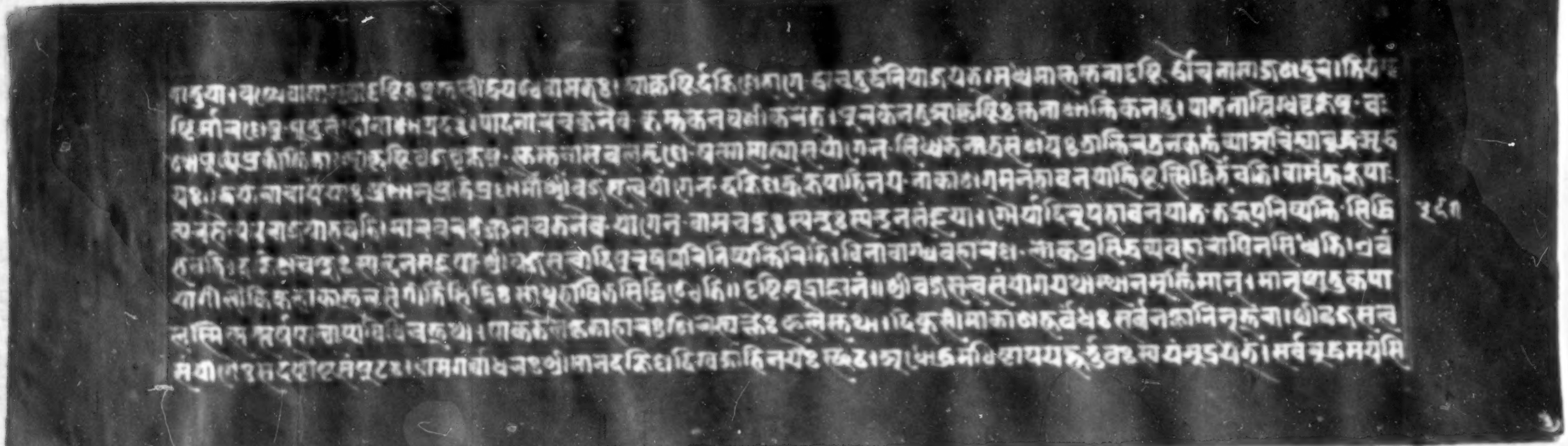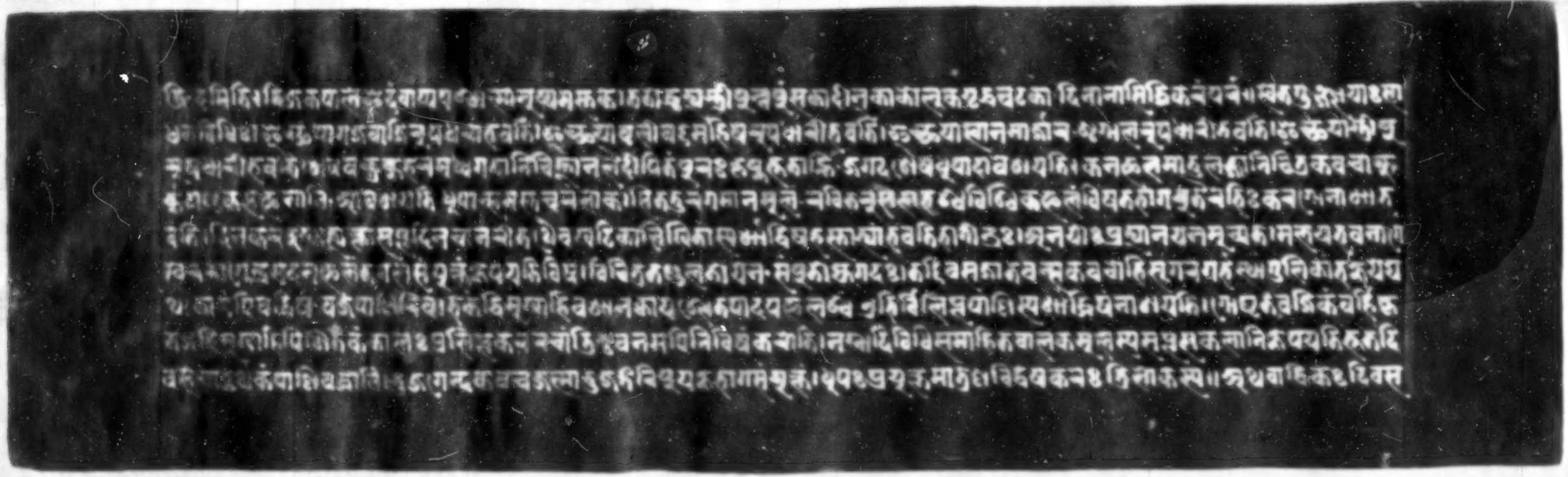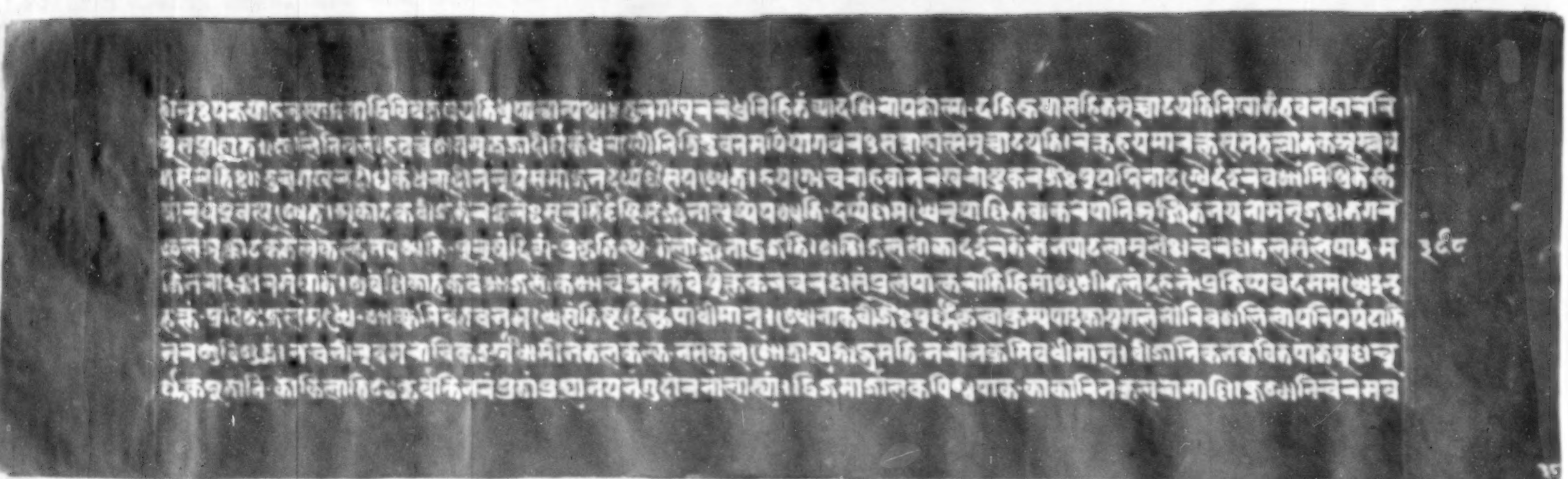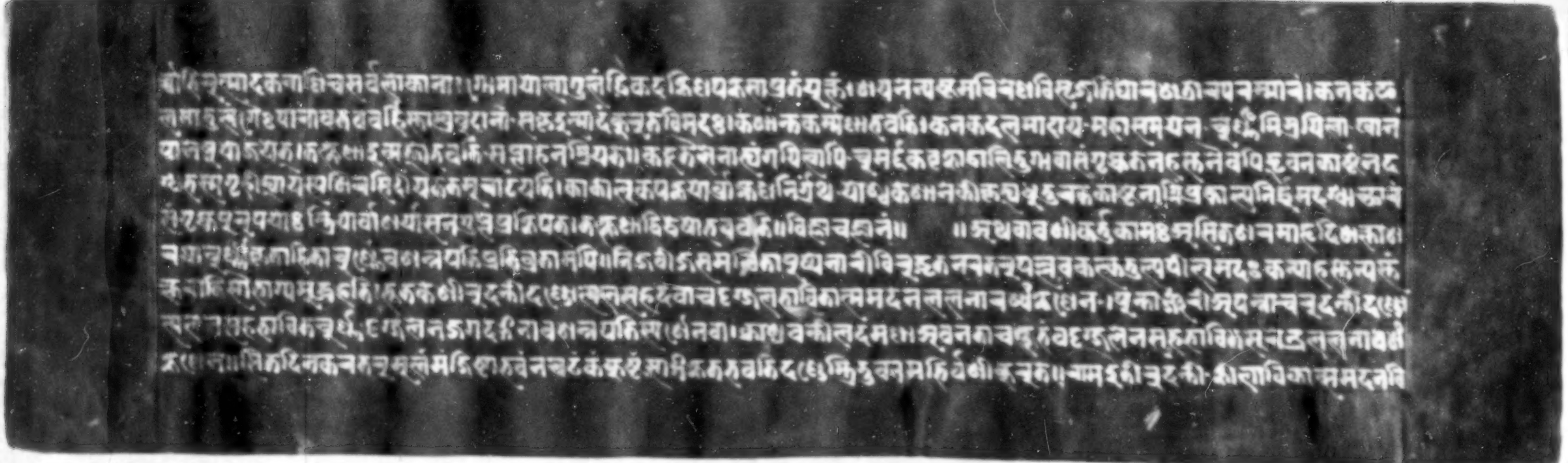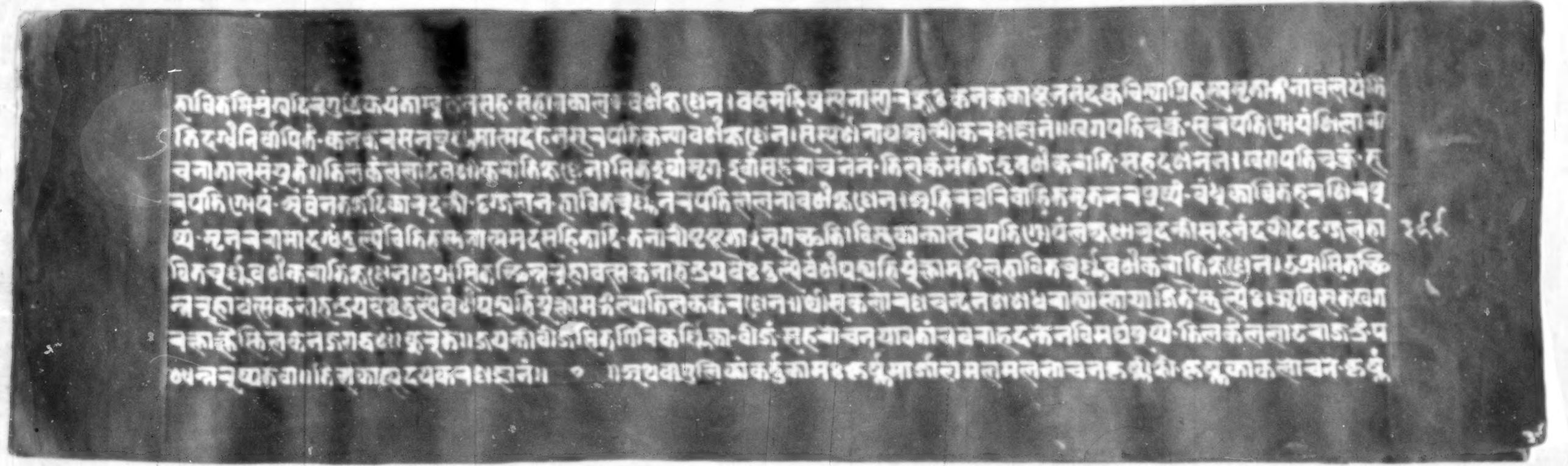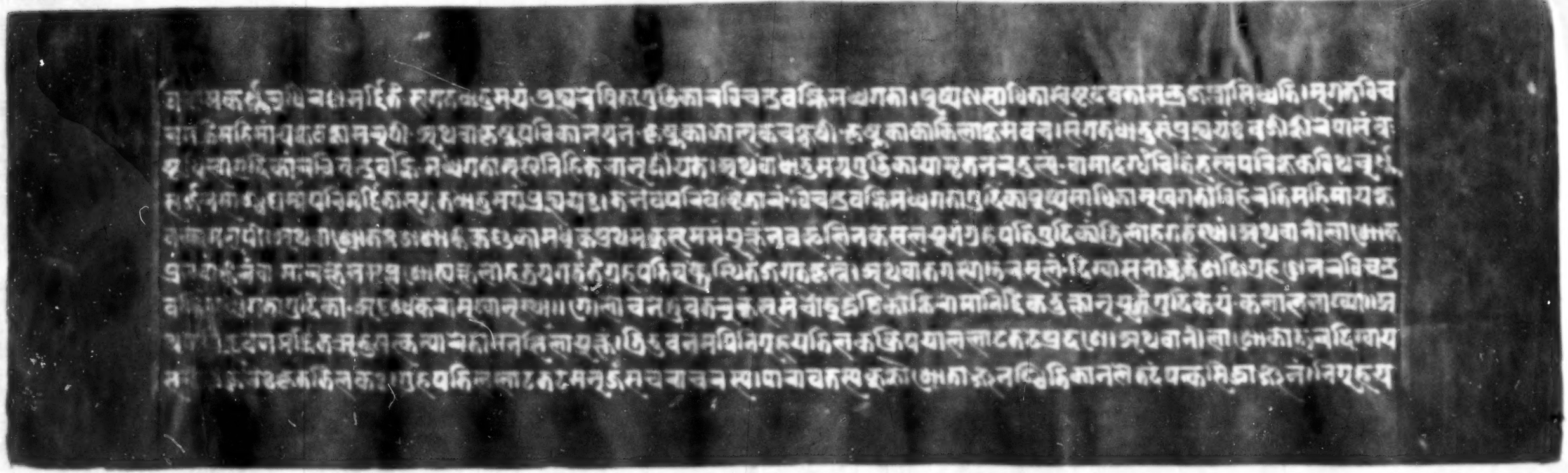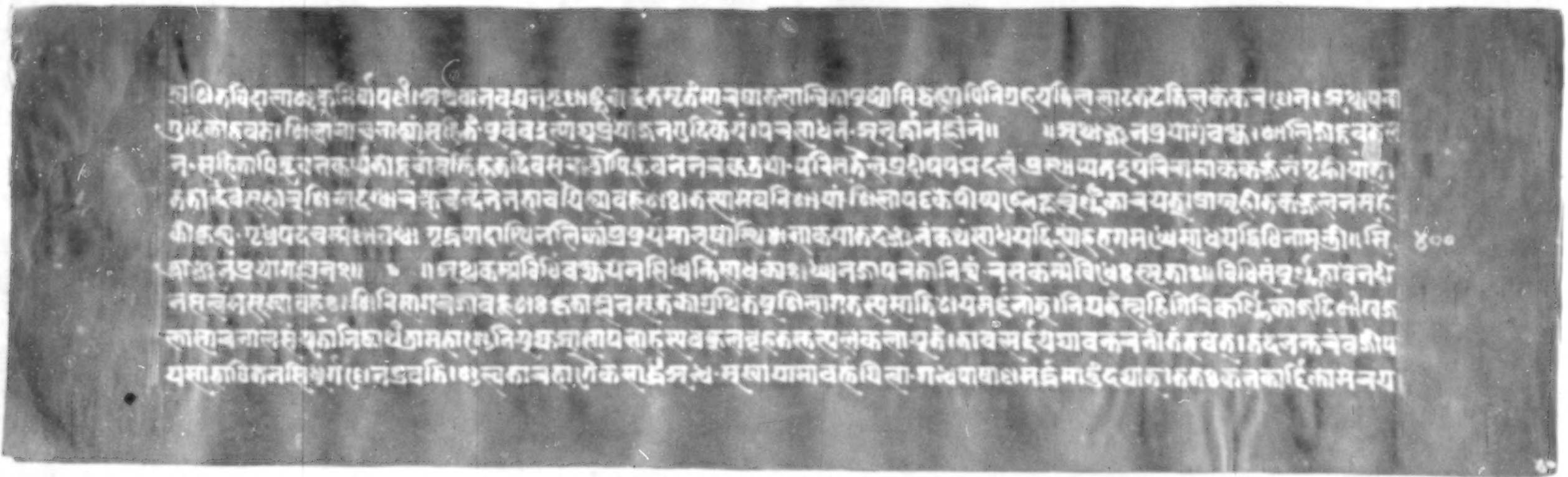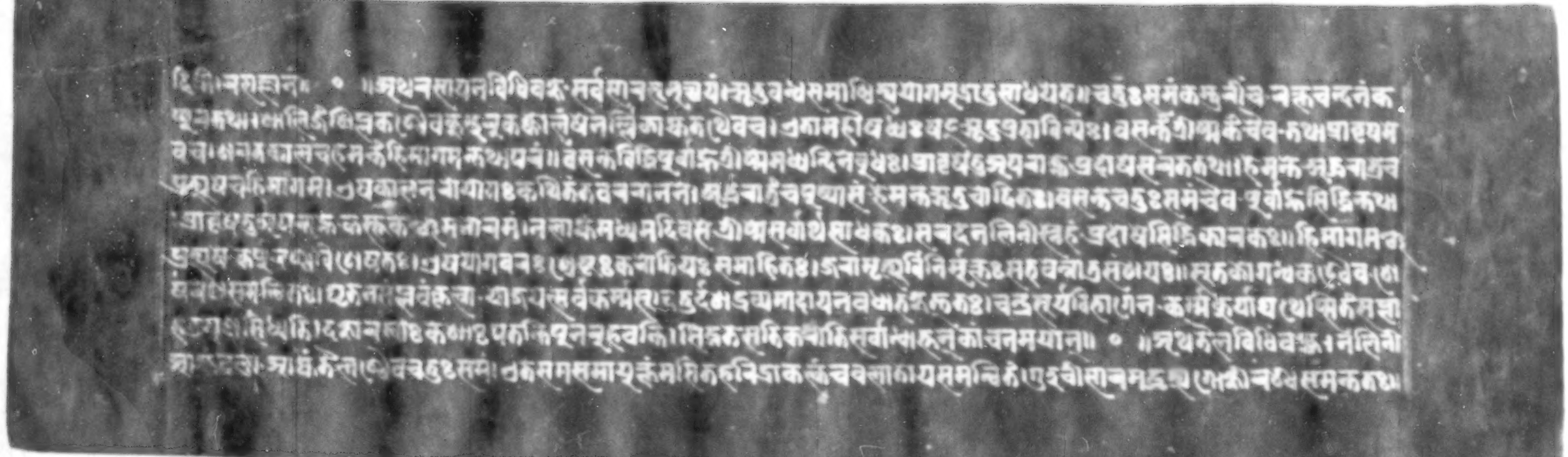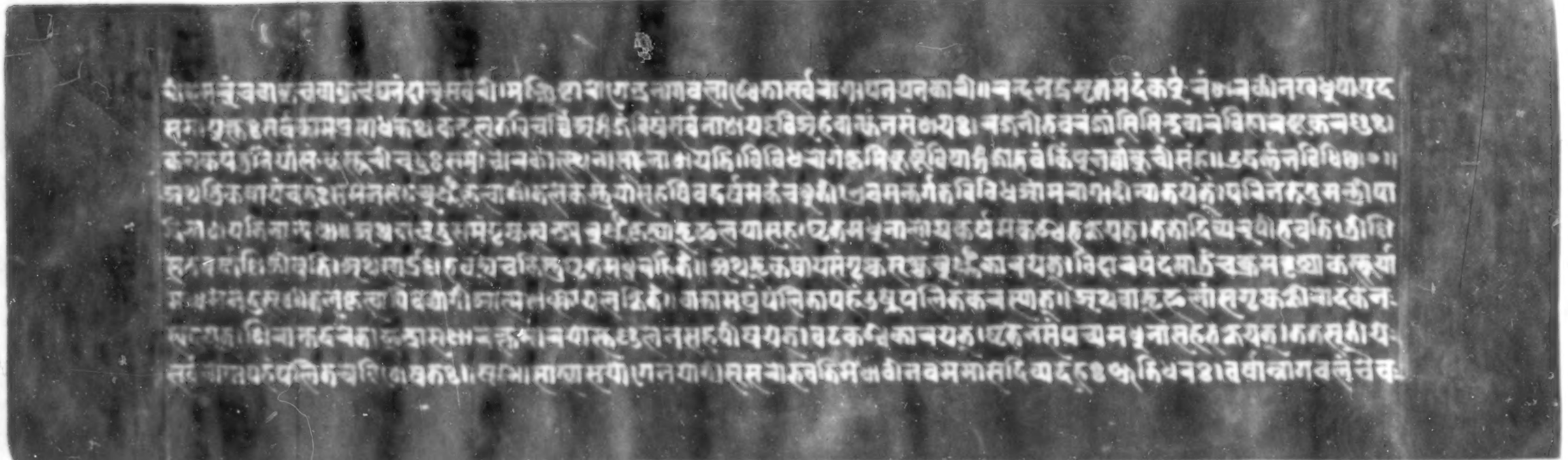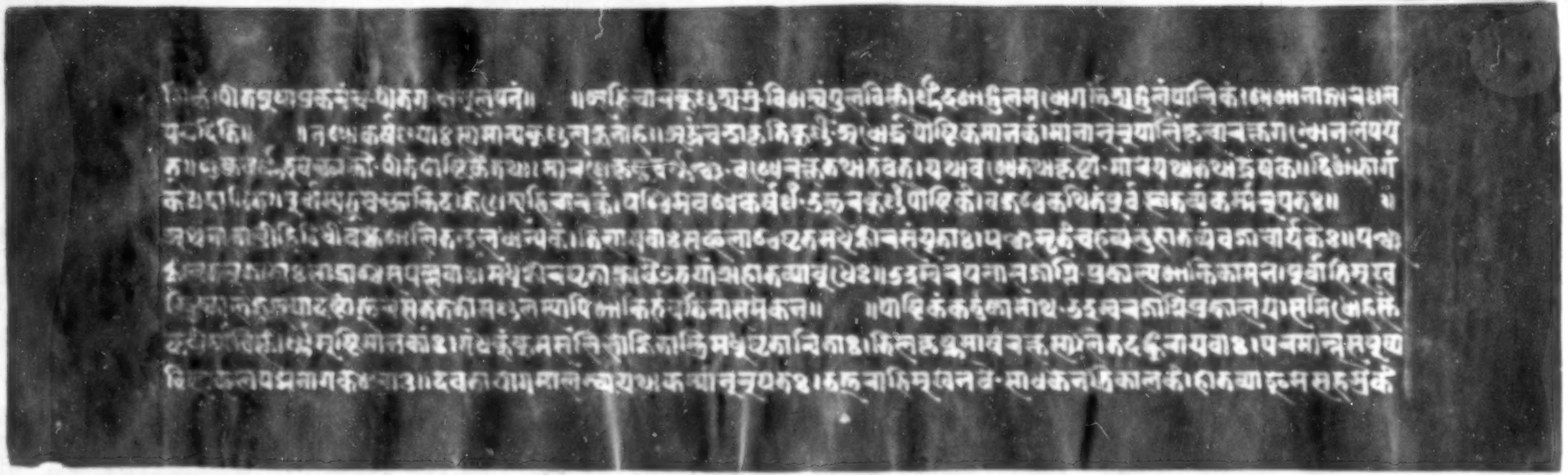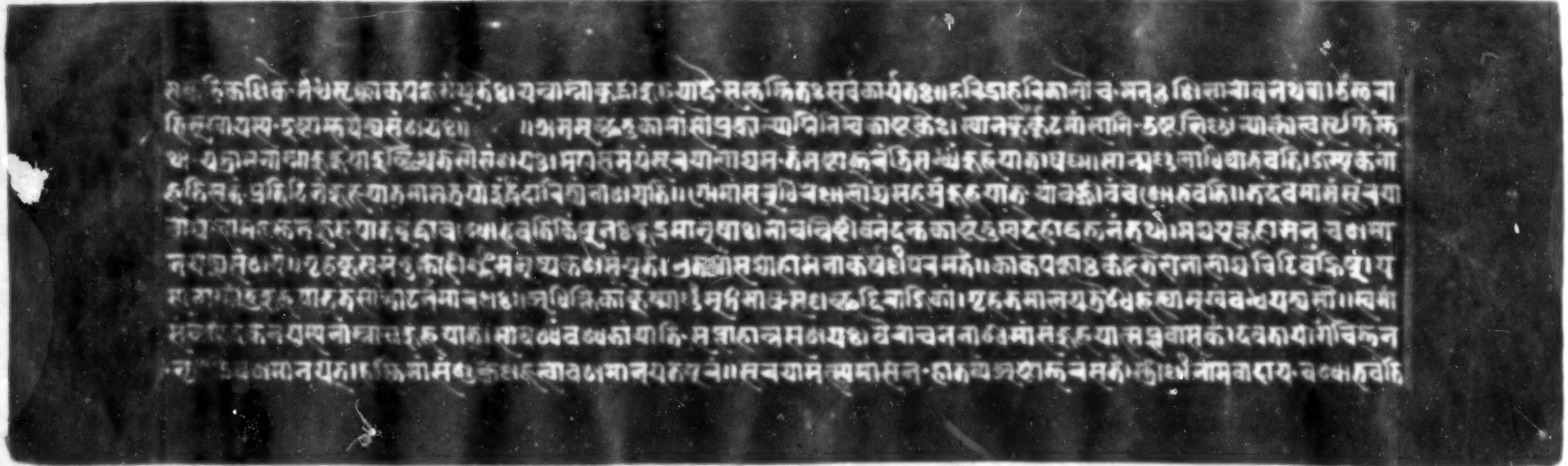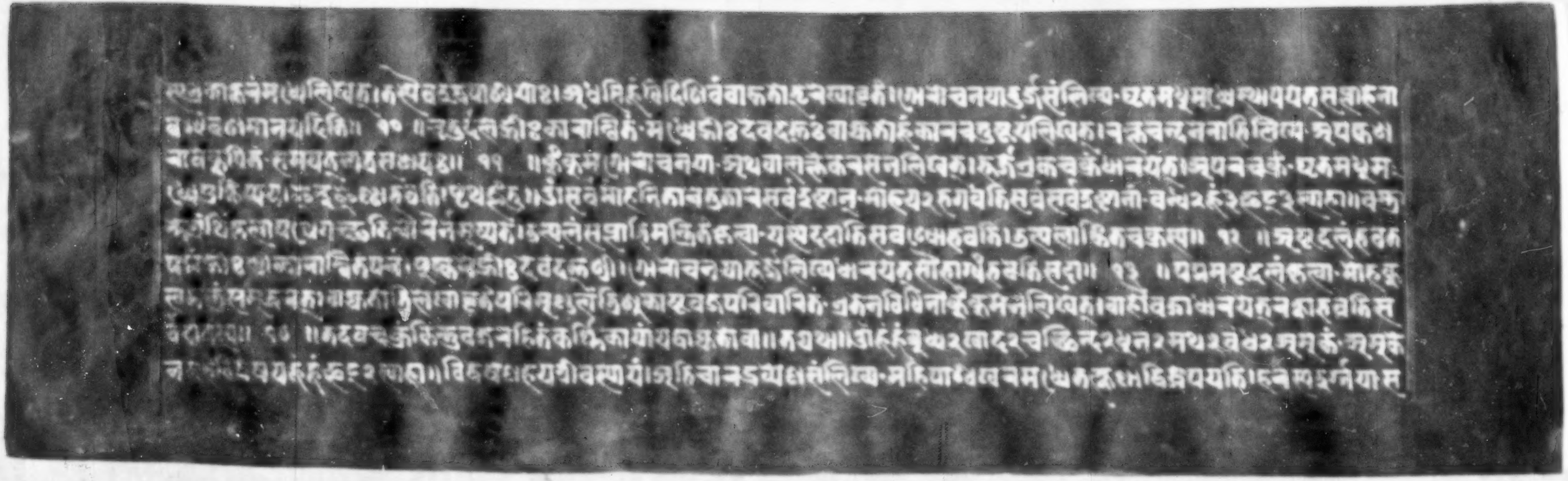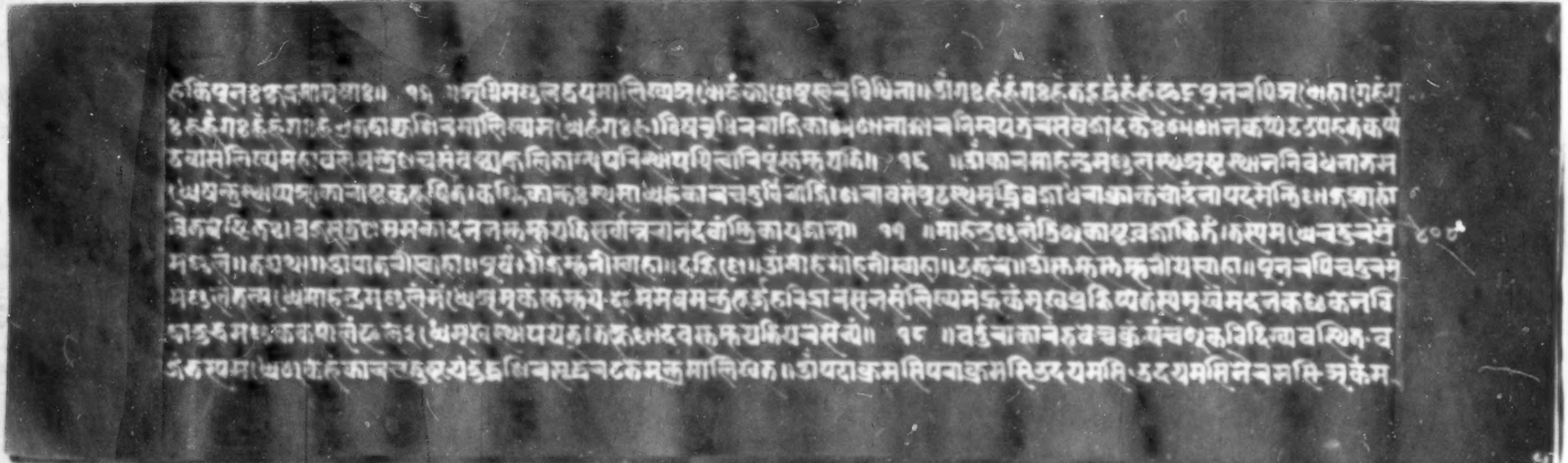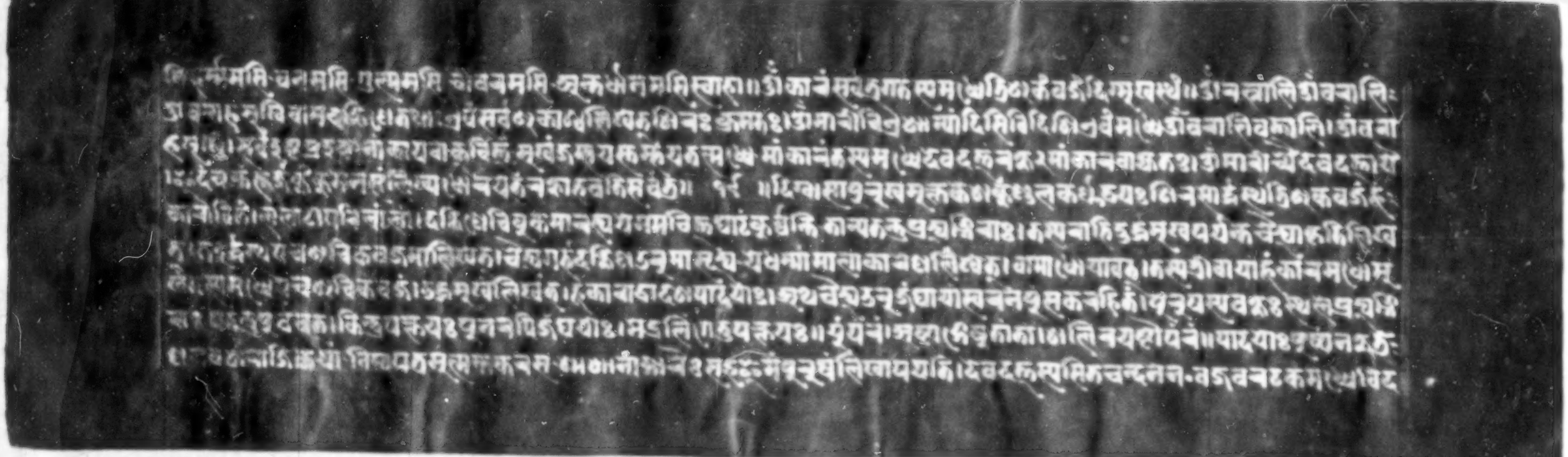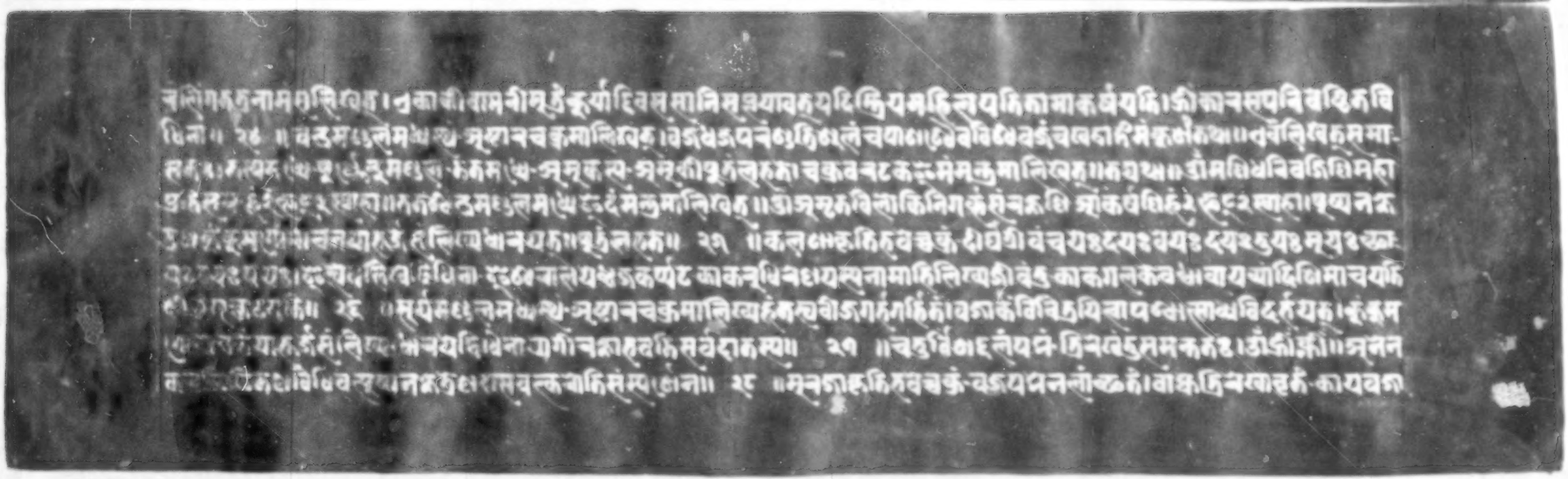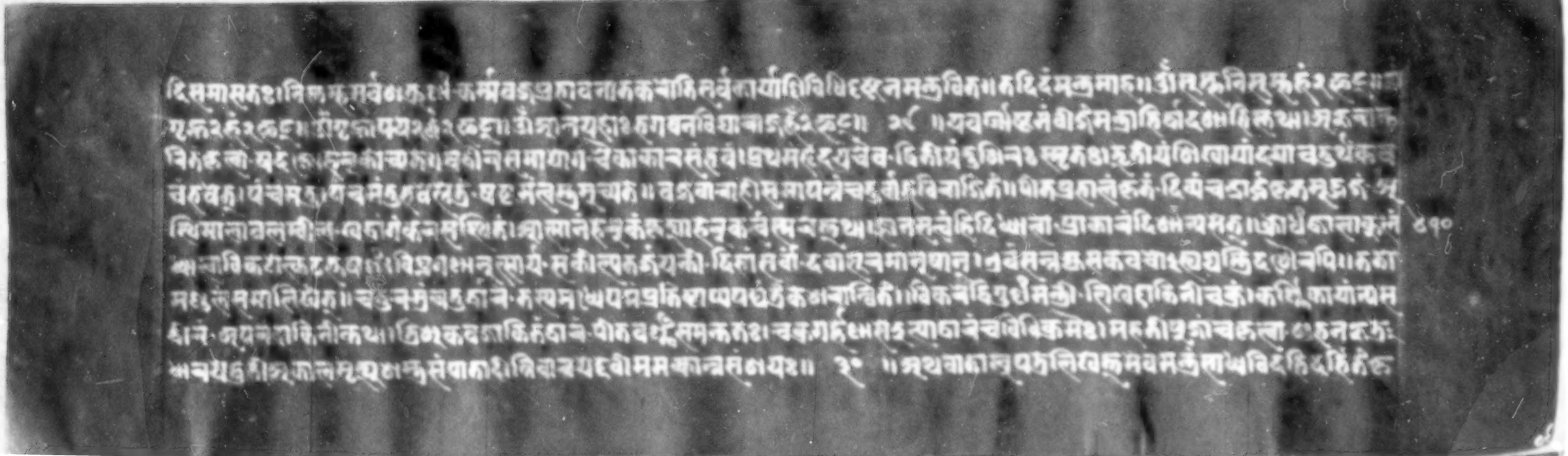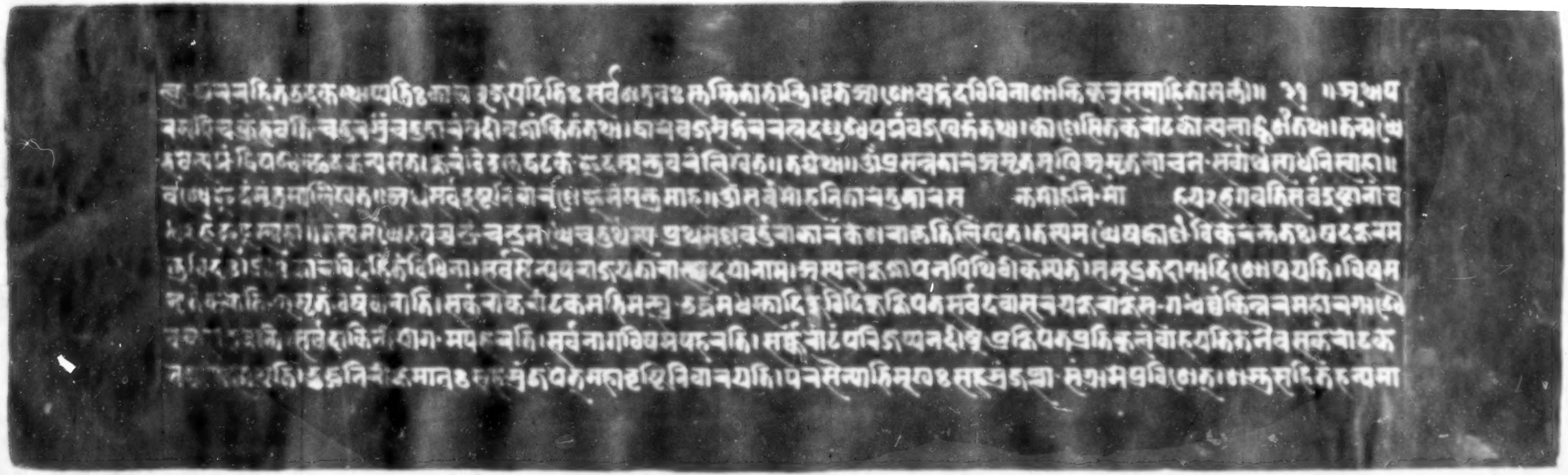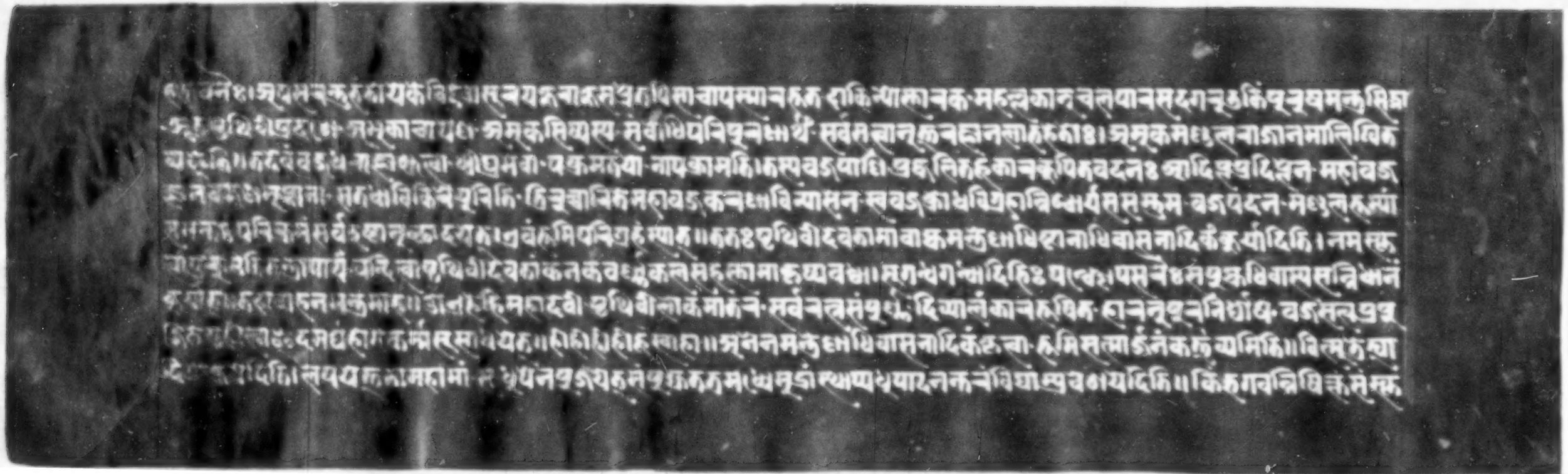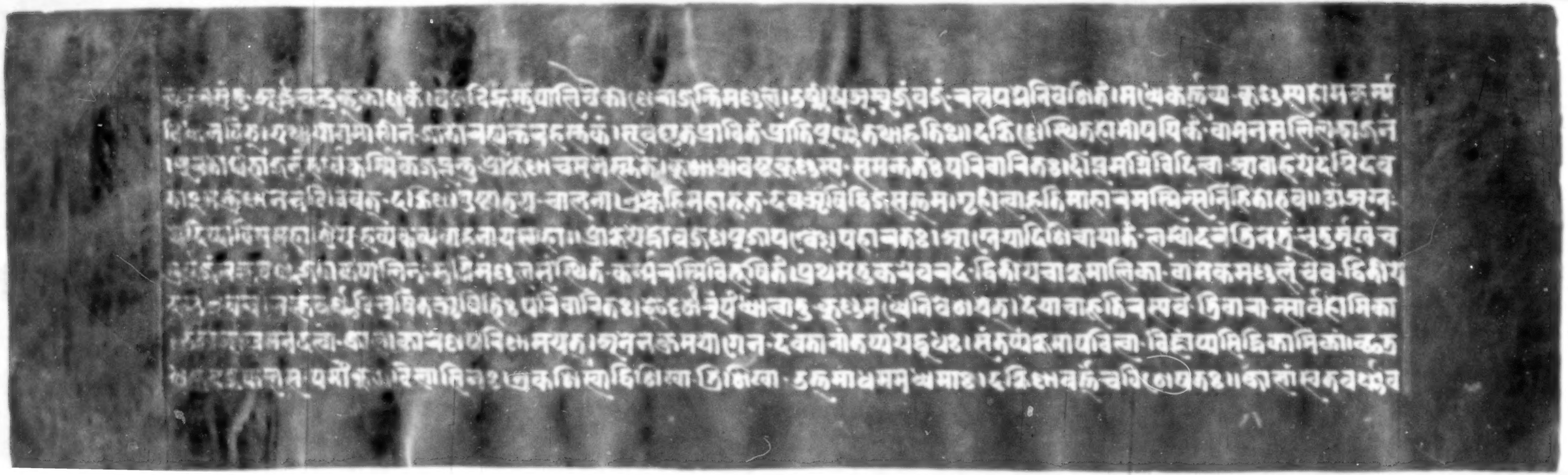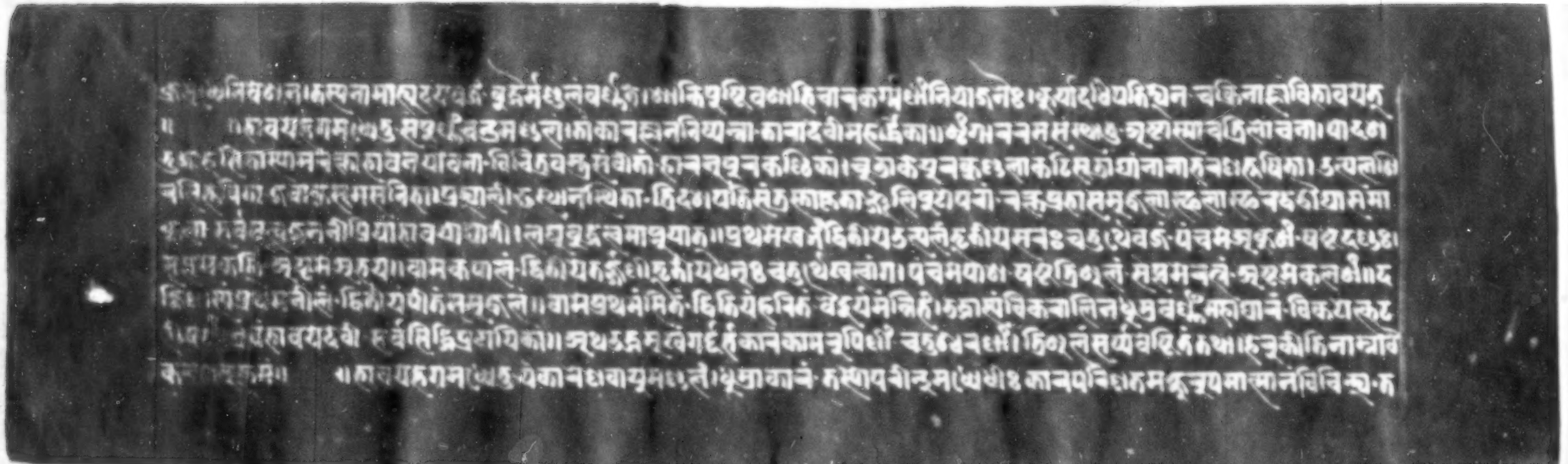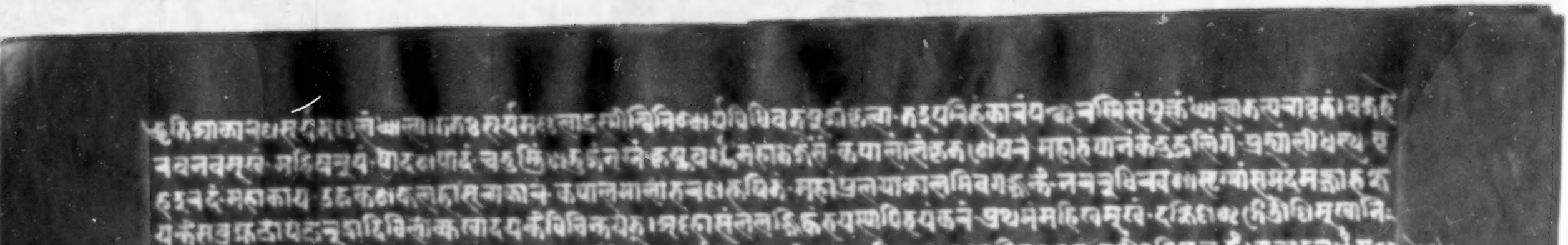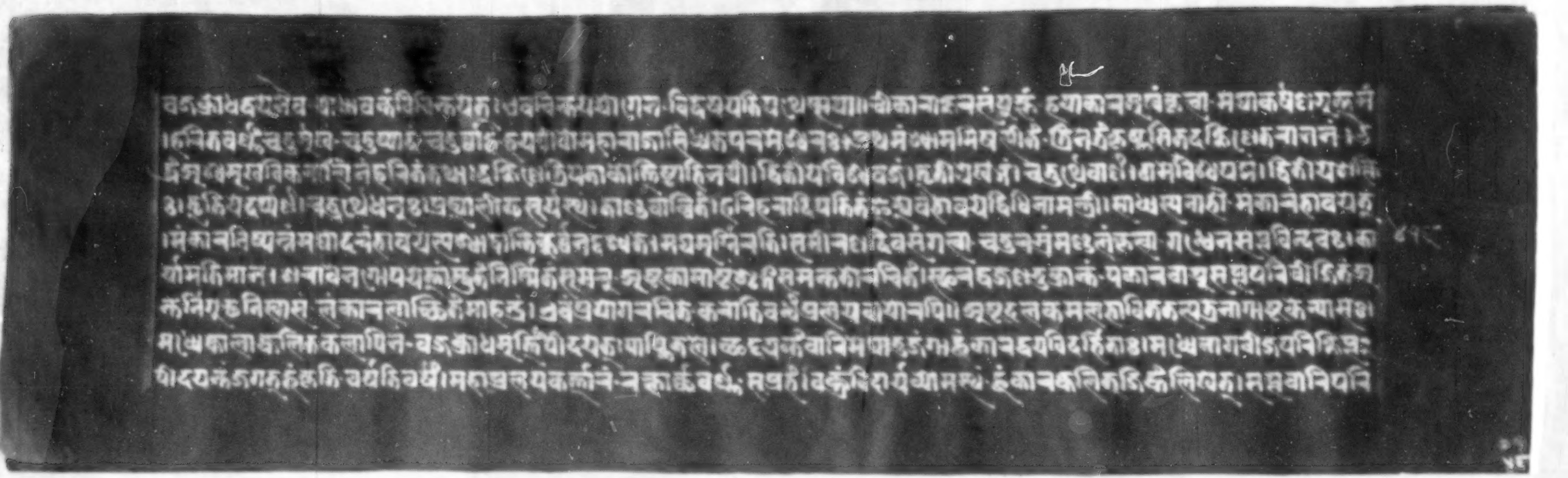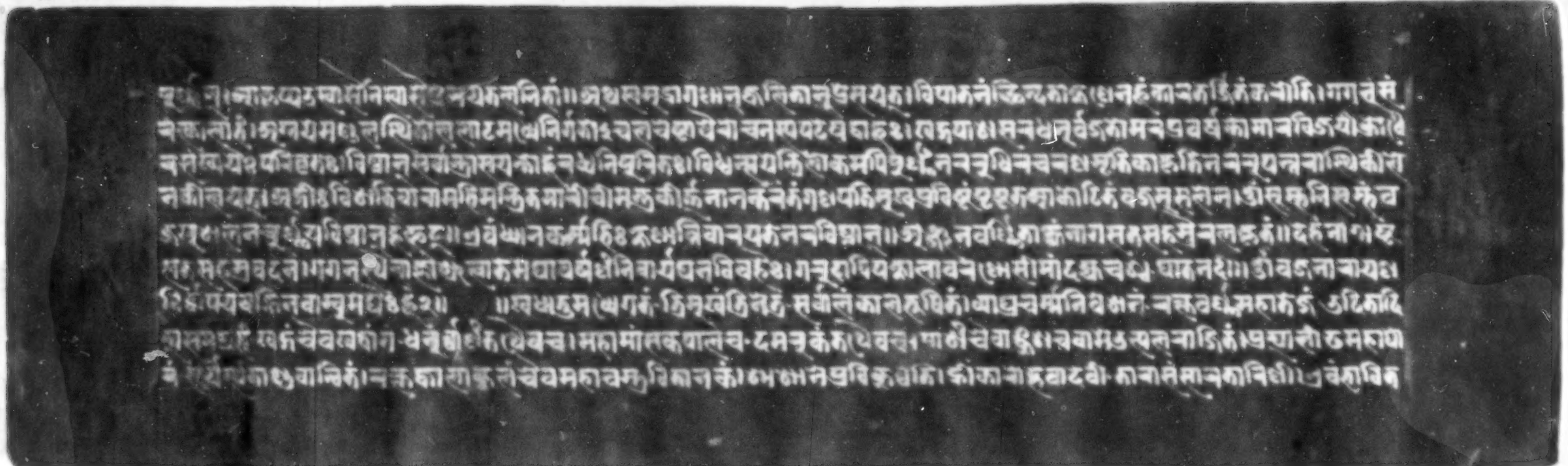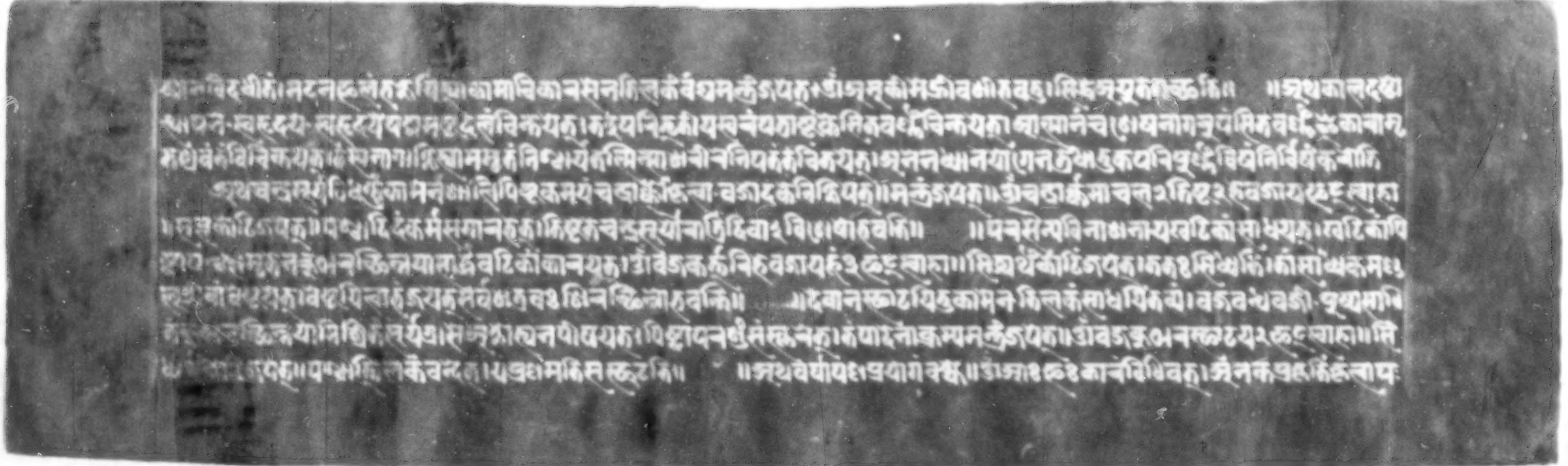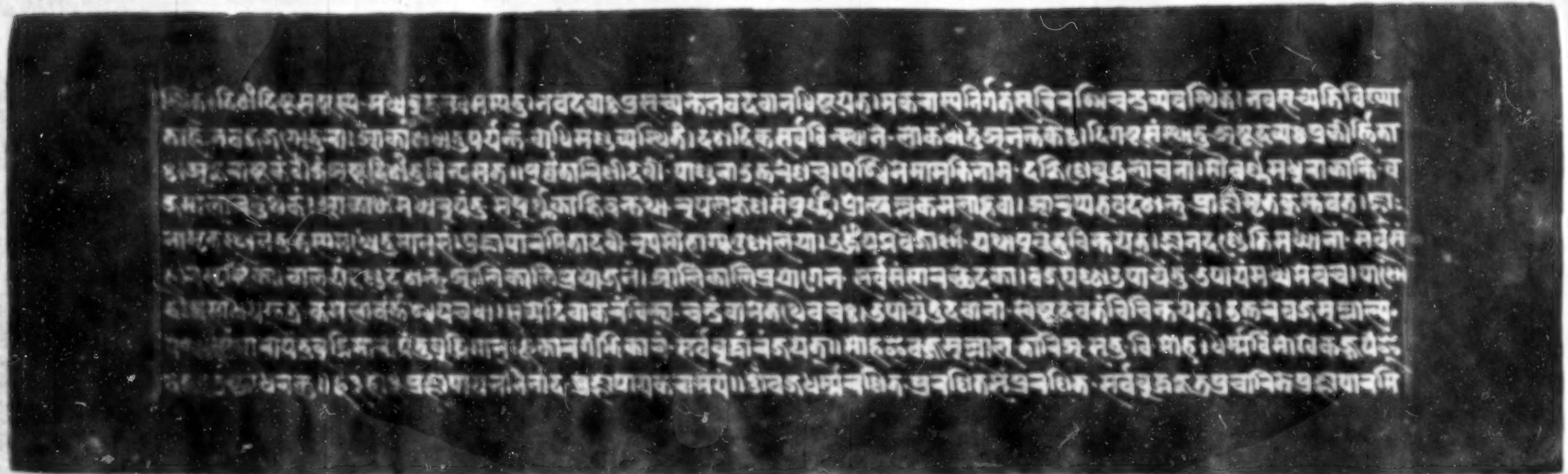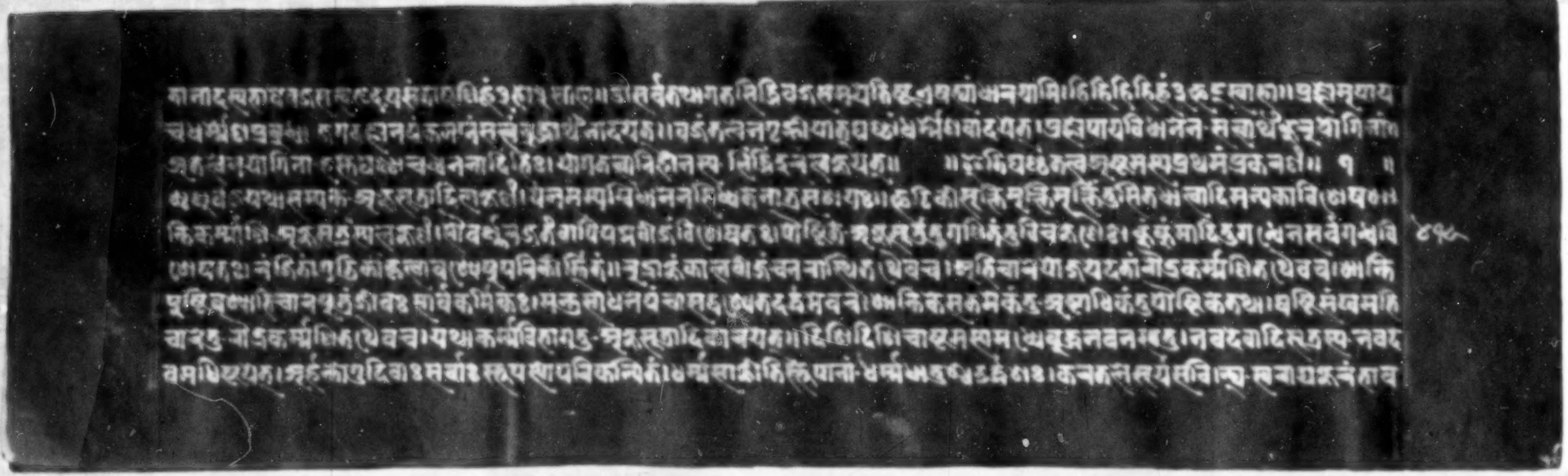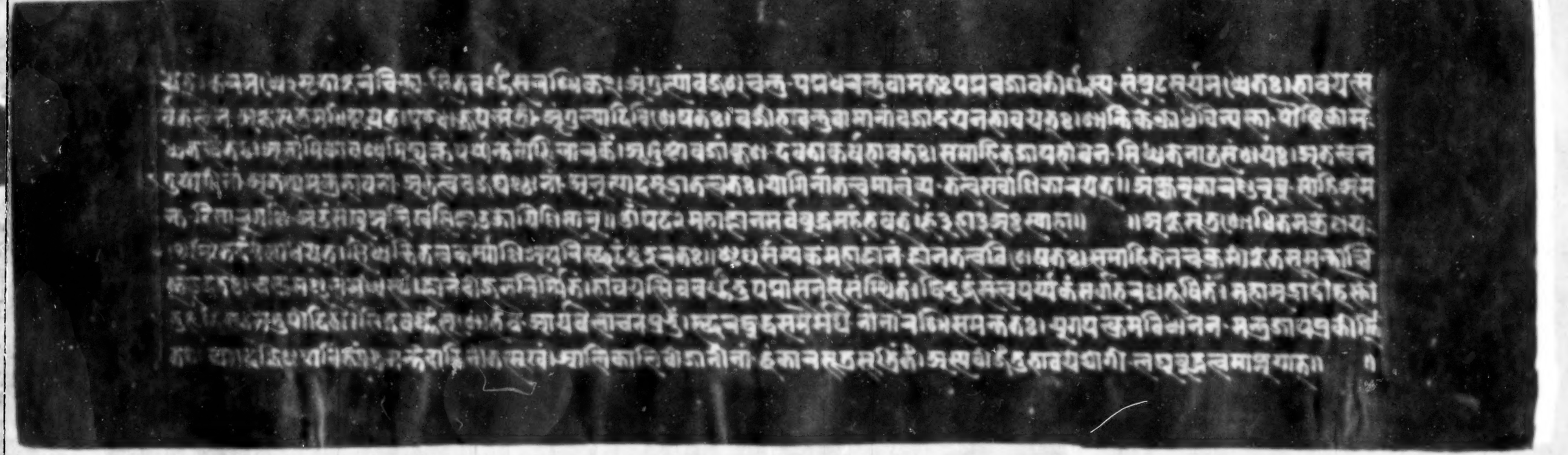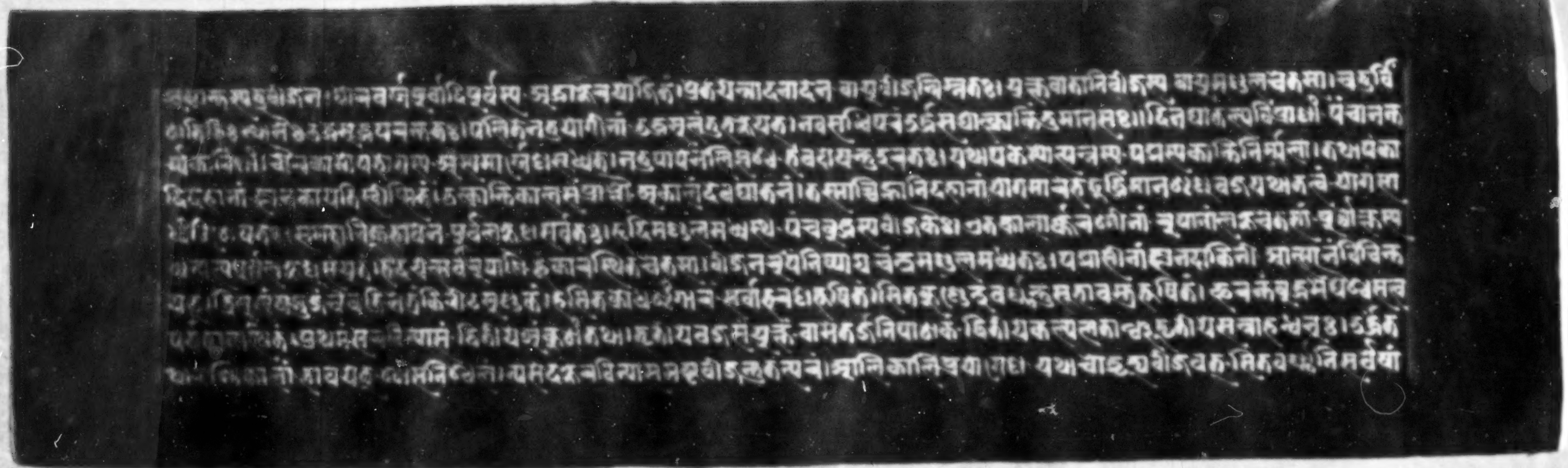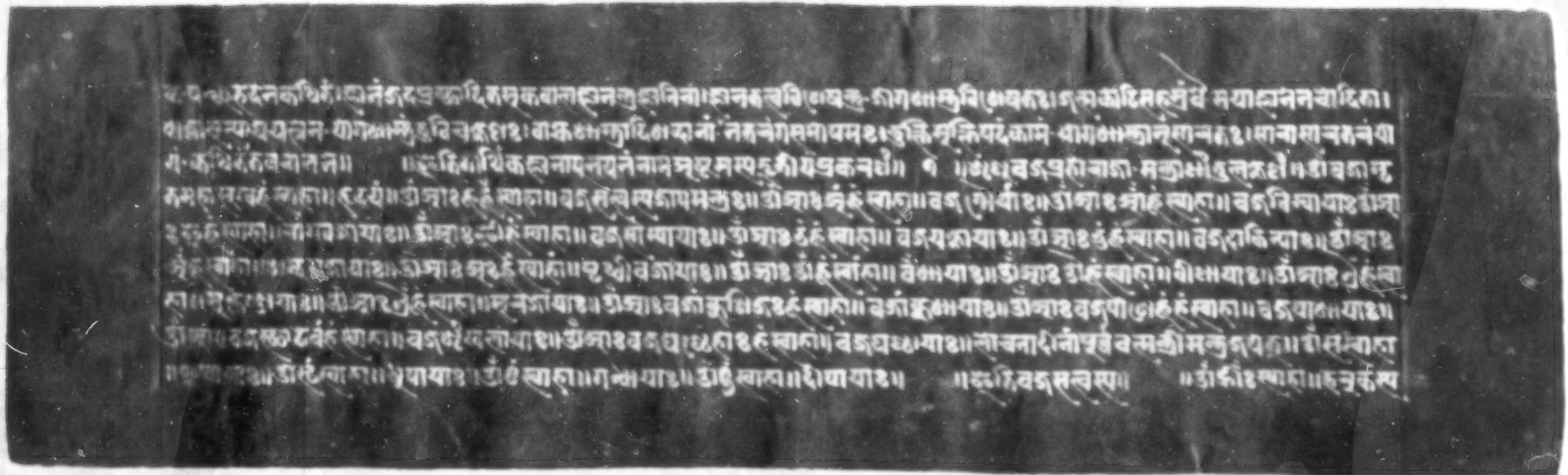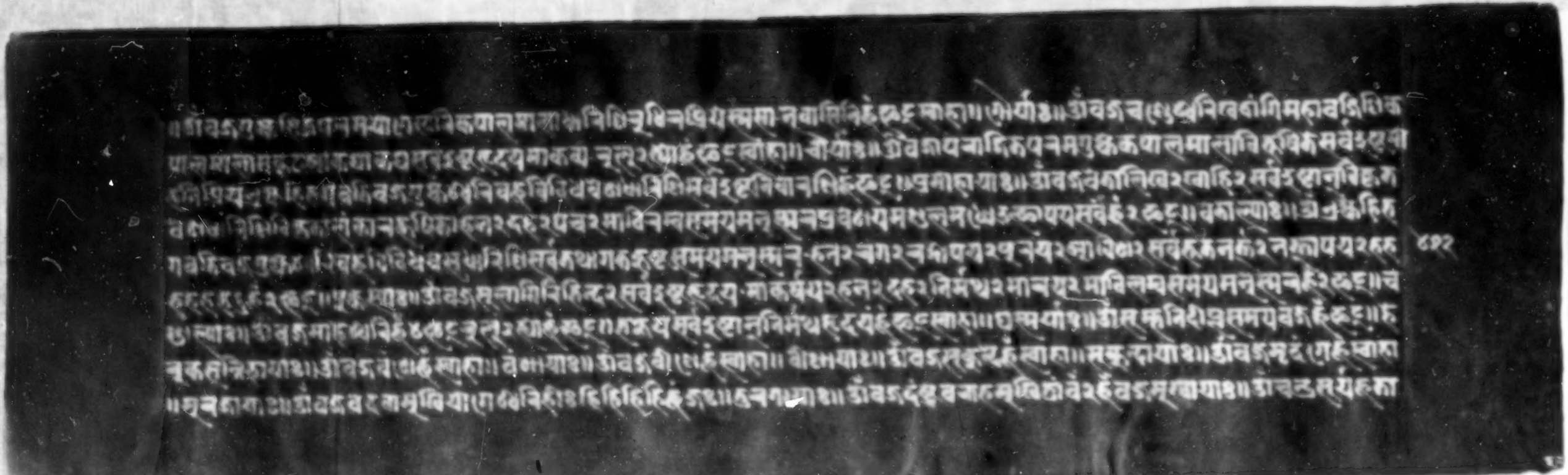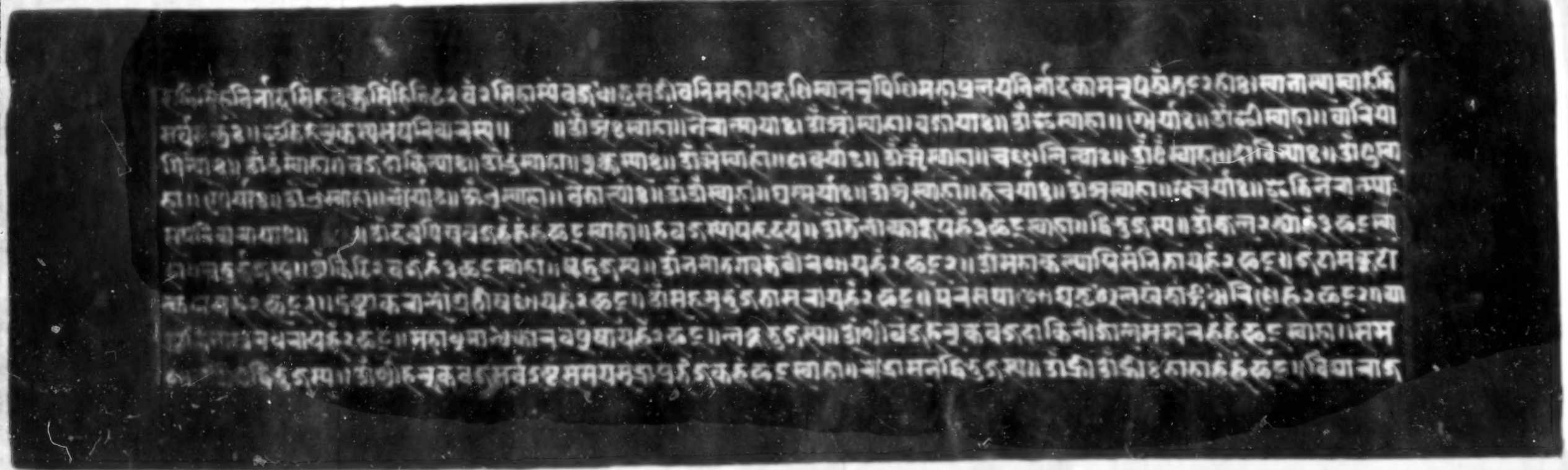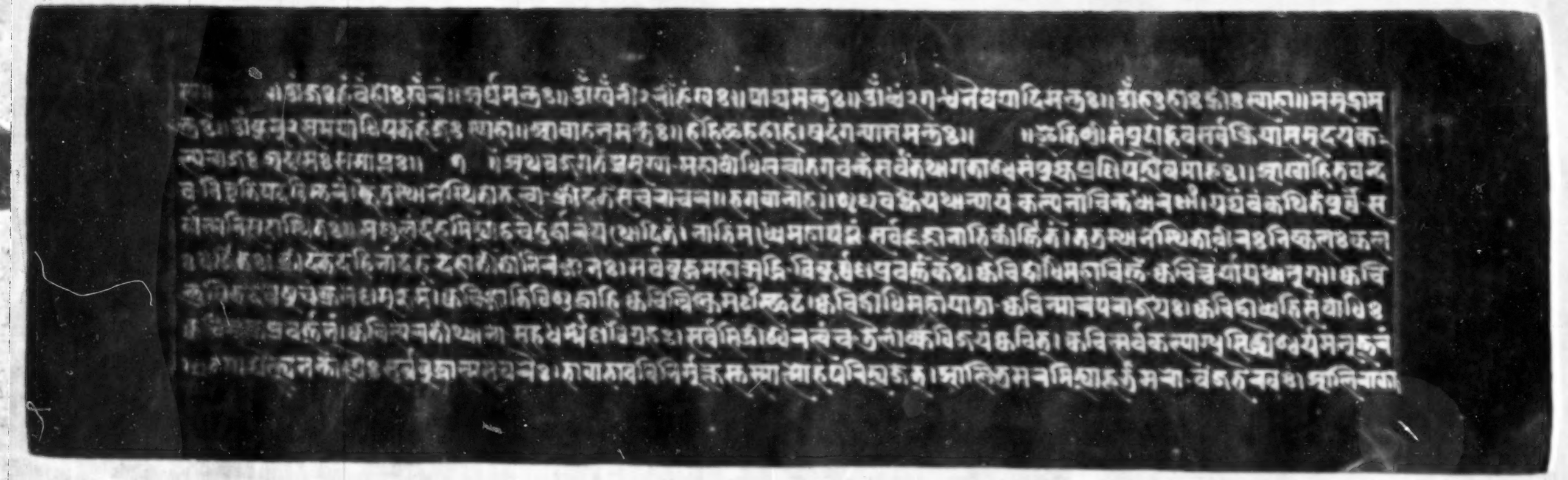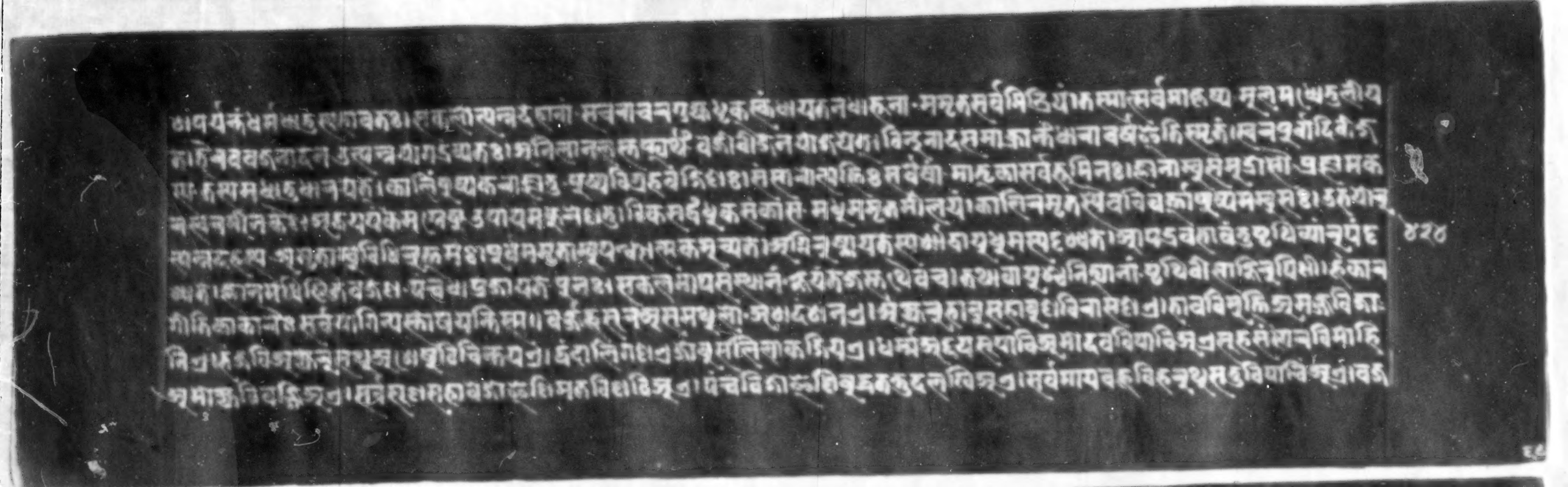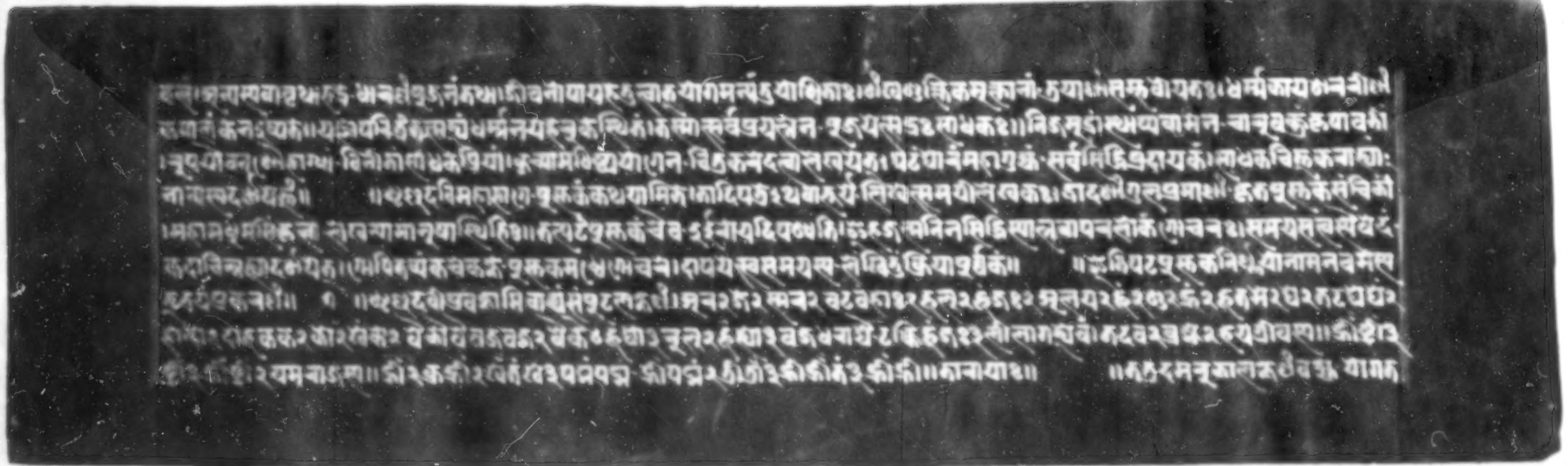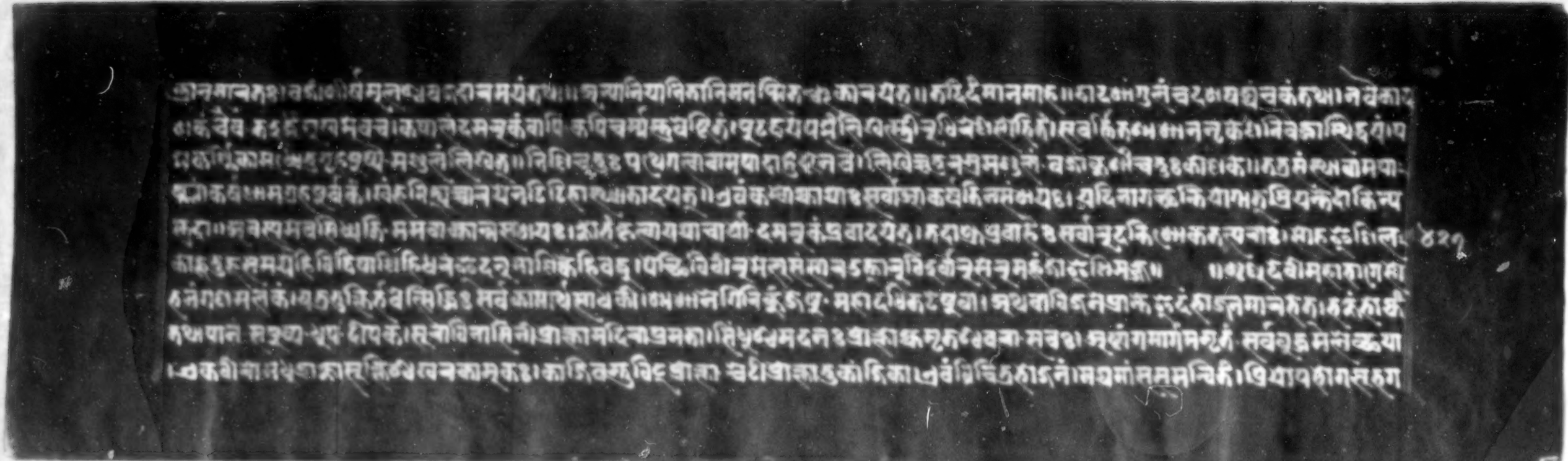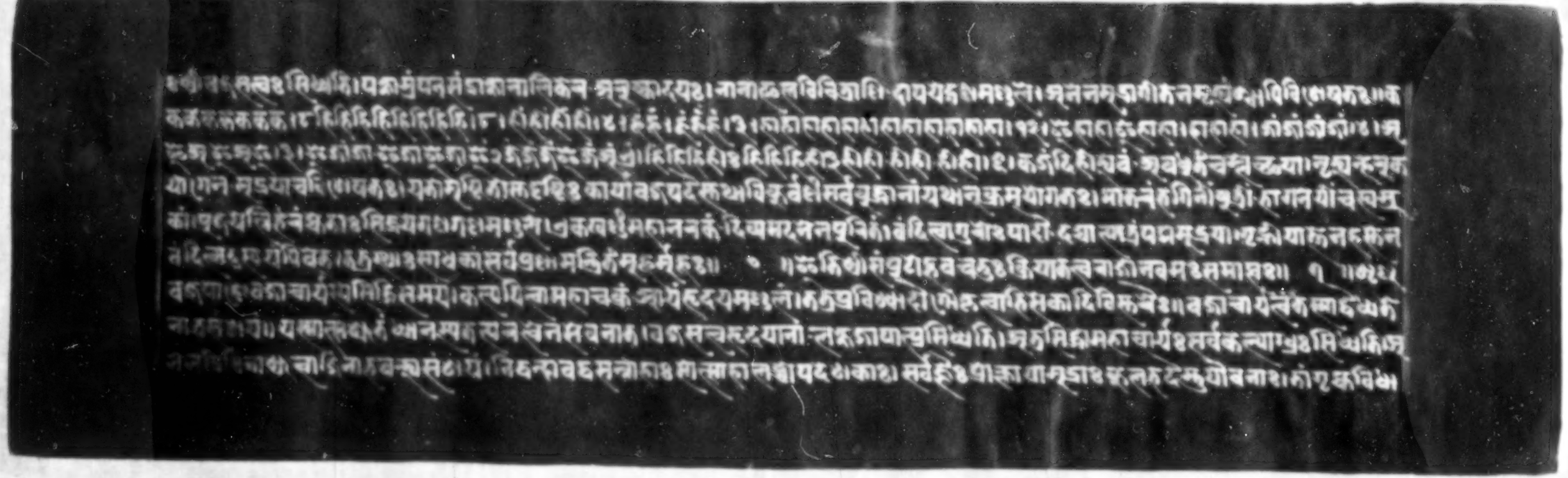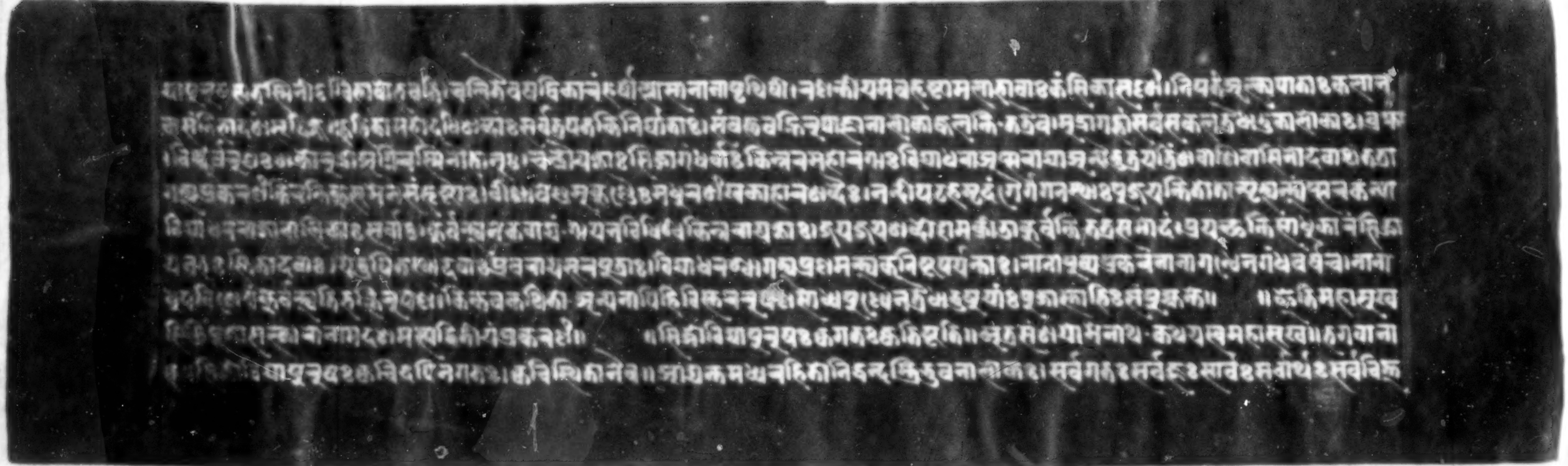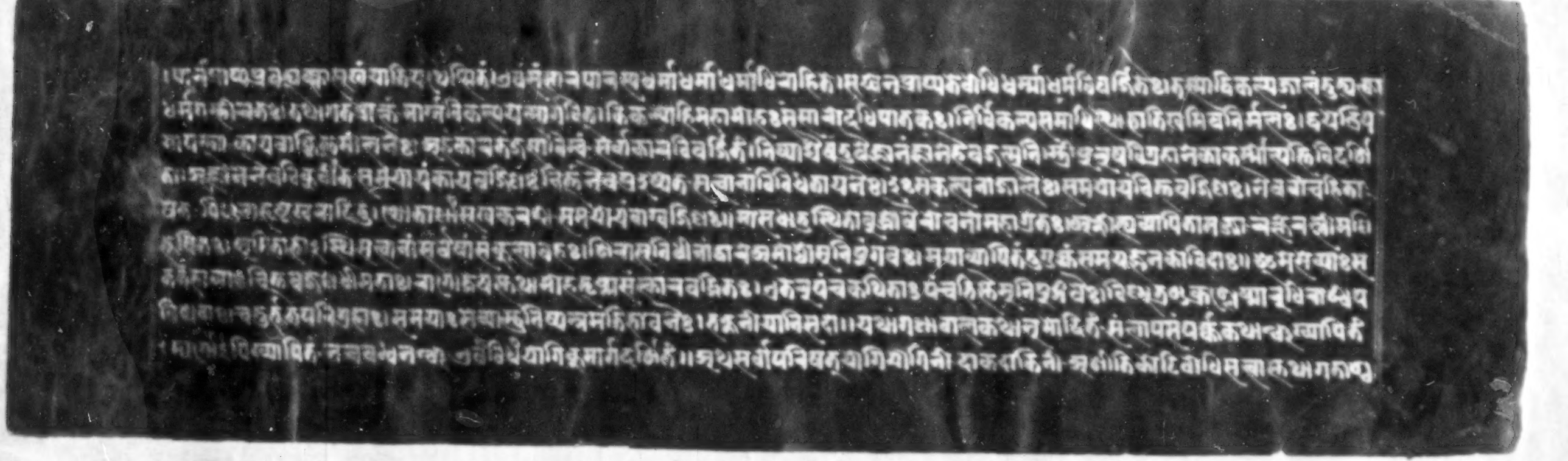
यावद्रागावाक्षमलोपिवद्नाऽन्यूर्द्यामिवन्मनसिविकल्पमन्तव्यं। यथाऽयथिकानाथः संयावलम्बनिक्ष्याः। त्रिविधेभीचरिताञ्च फलान्धः
न्संग्रहः। सत्वार्थक्रियाशीलञ्च भविष्यामः। एवं धर्मैव संघञ्च त्रिनलात्मनन्तव्यं। अप्रमेयाग्रहीष्यामि सम्बन्धेबुद्धयागतं। वसंयथाश्च मम्
ढाच प्रतिगृह्णामि नैव चक्षुः। सा वार्यं च गृहीष्यामि महावज्रकुलोच्चया। नतु होने प्रदास्यामि यत्वानुदिनं दिने। महानन्त्रकुलेयाये समयं च महा
न्मा तद्बुद्धिं प्रतिगृह्णामि वाक्यगुह्यं क्रियानकं। महापद्मकुलोद्भवमहाबोधिसमृद्धये। सम्बन्धं सर्वसंग्रहं प्रतिगृह्णामि सर्वकर्म। पूजाकर्मं यथाश
क्ता महाकर्मकुलोच्चया। उत्पादयिष्याम्युत्तमं बोधिचित्तमनन्तकं। गृहीतास्तमेव हितं सर्वसत्त्वार्थकारणात्। अज्ञाता मोचयिष्यामि अमुक्ता ३१८
न्मोचयाम्यहं। अनाश्वस्ता नाश्वासयिष्यामि सत्वास्थापय निर्वाणयिष्यामि नि हैको। अथ भगवान् सर्वतथागतकायवाक्चित्तवज्रो नाम समाधिं समापद्येदमुदानम
दानयामास॥ कथं आनालयस्थिता सर्वधर्मा नैवाऽस्ये समनुपाश्यः। सर्वं मत्तोऽयमा ... मिकं चित्तविठापितं। नविकल्पाधिचित्तमन्यानि यत
हृदिमनसा ... यं अनन्त्यार्थ सर्वधर्मा ... सर्वधर्मा ... अयन्त्रस्वन्तनाहुं। कं ... दवस्वविकल्पमनन्त ...
क्षुनम ... मकलोकानं ... । ... विकल्पप्रतिवर्थकेवामिति। घनमद्भुतमहा ... माकाशमिवनिर्मलं। सर्वदा ... विनिमर्दकं। स